THE TOUCH-STONE OF THE REFORMED GOSPEL.

Wherein ſundry Chief Heads and Tenets of the *Proteſtant Doctrin* (objected by them commonly againſt the *Catholics*) are briefly refuted, by the expreſs Texts of the *Proteſtants* own Bible, ſet forth and approved by the Church of *England*.

With the Ancient Fathers Judgments thereon, in Confirmation of the Catholic Doctrin.

The Laſt Edition, more Correct.

Out of thy Mouth will I judge thee. Luk. 19. 22.

SUPERIORUM PERMISSU.

LONDON, Printed by *Henry Hills*, Printer to the King's Moſt Excellent Majeſty, for His Houſhold and Chappel. 1687.

~~175391~~

'74-6612, 13

TO THE
CATHOLIC READER,

Health, and Encouragement to his Holy Faith.

Courteous Reader,

BEfore thou peruſe this little Book, I would entreat thee to read theſe enſuing Points, which are very neceſſary for thy better Inſtruction.

1. *The Firſt Point is.* That in the Texts of Scripture alledg'd throughout this Treatiſe, it is not ſpecified out of which *Engliſh Bible* the ſaid Paſſages are extracted, forasmuch as this were over-troubleſom unto thee, ſeeing *England* hath ſet forth within theſe few Years paſt, a great number of ſeveral ſorts of Bibles, far different one from another: So that our Adverſaries (to whom I wiſh from my very Heart, as I do to thee, that this little Book may prove profitable) have not all one ſort of Bibles themſelves. Notwithſtanding, know for certain, that they are all faithfully taken forth of the Bibles in *Quarto* and *Octavo*, Printed at *London* by *Robert Barker*, *Anno* 1615. which Editions are follow'd and us'd at this day. So as if, by chance, any one ſhall ſhew thee ſome other Bible, where

they be not set down, Word for Word, as here thou findest; yet rest assured, and out of doubt, that thou shalt find them so written, and faithfully cited out of the foresaid Edition of *Robert Barker*, set forth by His Majesty's special Commandment.

2. *The Second Point is,* That thou admire the splendor of Truth, which is such, and so refulgent, that notwithstanding our Adversaries main and serious Endeavors to obscure the same, by so many varieties of Translations, and by such a number of gross Corruptions and Falsifications; yet nevertheless their Condemnation is so expressly set down in this their own Bible, and is so clear to all the World, that nothing else is needful hereto, but that thou know to read, and have thine Eyes to behold the same, at the opening of this their Book. This cannot chuse but be an exceeding Comfort unto *Catholics* against their Adversaries, concerning the Uprightness of their Cause, to offer to be tried, and to confound them by their own Bible; the Translation whereof, notwithstanding, doth in a number of places, and particularly in many of those that are in question, swerve and differ notoriously from the authentical *Latin*, and to the incredible disparagement, darkning, and obscuring of the Catholic Cause. Never did yet (nor I presume dare) our Adversaries offer to give the like Advantage unto us, as to stand to be tried by our Translations, and that in above Fifty Heads and Points of Doctrin, that are this day in controversie between us.

3. *The*

3. *The Third Point is*, That when thou ſhalt urge or alledge any Paſſage in favor of thine own Faith and Doctrin, if any one return their Charge, be it either by way of Recrimination and blaming of the *Roman* Church, or by alledging ſome obſcure Texts, and thoſe ill underſtood, to counterpoize ſuch as are brought by thee; do thou ſhew them amicably, that this is not to proceed in due order, nor to deal with thee as they ought, in oppoſing a Paſſage dark and obſcure, to confound another that is moſt clear and evident. For example, when we ſet before their eyes theſe few Words, (as clear as the Sun at Noon-day) *Take, eat, this is my Body*; *This is my Blood which is ſhed for many, &c.* (*Mark* 14. 24.) they will ſtrait ſuppoſe to have found another important Place, yea, and to have given unto us the Overthrow, if they preſently do reply, That our Saviour ſaith in S. *John*, 6.63. *It is the Spirit that quickneth, the Fleſh profiteth nothing: The Words that I ſpeak unto you, they are Spirit, and they are Life*; a Paſſage far more obſcure than that which is in queſtion, and which affirmeth nothing leſs, than that which they pretend to prove thereby. For how abſurd were it to ſay, That the Fleſh of Chriſt profiteth nothing? And if (as they themſelves ſay) we muſt interpret one Paſſage by another, then doubtleſs it is better to explicate an obſcure one by one that is clear, than one that is clear by a Paſſage obſcure; and that one Text give place to many, rather than many give place to one.

4. *The Fourth Point is,* That if they ſhall reject any of the Paſſages which thou produceſt, pretending the ſame to be *Apocryphal*; know, that to prevent this Objection, no ſuch Scriptures as they call *Apocryphal* are here produc'd alone, but that always there go accompanied with them others that be *Canonical*, even by their own confeſſion: And ſo far forth as *Apocryphal* Scriptures ſhall and do agree with *Canonical*, they themſelves, by their own Rule, are bound to receive them. Which will alſo ſtop their Mouth in their common Pretence of Conference of Places; for rarely haſt thou here leſs than three or four ſeveral Paſſages cited at large (beſides References) for the proof of every ſeveral Point: All our Adverſaries put together, being never able in their defence to do the like; that is, to produce ſo many in number, ſo expreſs and clear, and for ſo great a number of Controverſies as are here diſputed, and couched in ſo little a Treatiſe.

5. *The Fifth Point is,* That if they ſhall contend with thee, not about the Words themſelves, as being clear, but about the Senſe and Meaning of them; for ſuch Places, I ſay, as may be ſubject to this Cavil, thou ſhalt forthwith have recourſe unto that which the Scriptures call *The Rule of Faith*, to wit, unto the ever-conſtant and uniform Judgment of the Church, and Ancient Fathers, who, in every Age ſince Chriſt, have underſtood the Point in queſtion in that ſenſe which *Catholics* do. An Example

Example whereof thou mayſt lay down before them out of that Learned Treatiſe intituled, *The Summary of Controverſies*, debating the Queſtion of the *Bleſſed Sacrament*. Which having done, bid them do the like, and thou wilt yield unto them; (a thing which they can never do in their defence.) So as no Man of Reaſon will reject this *Rule*, grounded ſo clearly in Holy Scripture, and prefer the private Interpretation of ſome ſilly Cobler before S. *Chryſoſtom*, of a Baker before S. *Baſil*, of ſome Tinker before *Tertullian*, or of any Novelliſt whatſoever, before the Judgment of the Church, and the whole Stream of the Holy Fathers.

This Point therefore being ſo important, ſhall be the firſt which I will fortifie, and prove by the Word of God in this preſent Treatiſe; I mean, this *Rule*. And therefore in no wiſe forget always to involve thine Adverſary within this *Rule*, as often as he ſhall prove ſo unruly, and thou ſhalt be ſure to get the Victory.

The Sixth and laſt Point is, That I here proteſt, in the preſence of God, (whom I call to witneſs in this behalf, and pray thee alſo to call upon, for the Salvation and Reduction of all thoſe that walk aſtray) That it is not in the Power of any one, no not of all our Adverſaries that are in *England*, to find in their own Bible only one expreſs Text, I ſay, *one only*, *in their own Bible*, by which they can poſſibly prove *one only* Point of their falſe Doctrin, without their uſual Art of adding, diminiſhing, chopping or

changing it, by ſome Interpretation or other; which yet ſhould be to alter the Text it ſelf, and to employ Man's Fancy in ſtead of the pure Word: A thing, by their own confeſſion, flatly forbidden unto them, proteſting, That the *Word of God* doth in ſuch ſort contain all that which is neceſſary to Salvation, that it is not lawful neither for Men nor Angels, to add, diminiſh, or alter ought thereof; and commanding their Followers and Adherents utterly to renounce all Antiquity, Cuſtom, Multitude, Human VViſdom, Judgment, Decrees, Edicts, Councils, Viſions, yea, and Miracles themſelves, to the contrary.

THE

THE TOUCH-STONE OF THE Reformed Goſpel.

The Proteſtants affirm,

I.

That there is not in the Church One, *and that an* Infallible Rule, *for underſtanding the Holy Scriptures, and conſerving of Unity in Matters of Faith.*

CONtrary to the expreſs Words of their own Bible, *Rom.* 12. 6. *Having then Gifts, differing according to the Grace that is given to us, whether Prophecy* (that is, Interpretation) *according to the proportion* (or Rule) *of Faith.* Whence we gather, that Prophecy, according to the *Rule* of Faith, is one of the Gifts which God beſtoweth on his Church. Therefore there is in the Church *One*, and that an Infallible *Rule*, to underſtand the Holy Scriptures by.

Philip. 3. 16. *Nevertheleſs, whereto we have already attained, let us mind the ſame*

thing, Lo, how plainly the Apoſtle ſpeaks in this ſecond place, of a certain *Rule* to walk by; clearly preſuppoſing, that in Matters of Faith we can never be of the ſame Mind, unleſs we walk by the ſame *Rule*.

Gal. 6. 16. *And as many as walk according to this* Rule, *peace be on them, and mercy.* And 2 Cor. 10. 15. *Having hope when your Faith is increaſed, that we ſhall be enlarged by you, according to our* Rule, *abundantly to preach the Goſpel in the Regions beyond you, and not to boaſt in another mans Line.* Here again, becauſe every Man is to direct and order his Belief according to the Doctrin of the Church, therefore it is called by S. *Paul*, both the *Rule* and *Line* of our Holy Faith.

Again, 1 Cor. 11. 16. *But if any man ſeem to be contentious, we have no ſuch Cuſtom, neither the Churches of God.* Lo, how S. *Paul* ſtill pleads the *Rule* and *Cuſtom* of the Church, againſt the Contentious: which if it could then, by the ſole Preſcription of Twenty or Thirty Years, and by the Authority of ſo few Paſtors, ſtop the Mouths of new Sect-maſters, what ought not the Cuſtom of Sixteen hundred Years, and the Decrees of ſo many hundred Paſtorss, gain of reaſonable, modeſt, and humble Men?

And here I would have it to be noted, That this Analogy, or *Rule of Faith* (beſides the Titles already recited) the Holy Scripture in other places calls by the name of *Form of Doctrin*, Rom. 6. 17. *of things made* ready to our hand, 2 *Cor.* 10. 16. The

Depoſitum

Depositum (or Treasure) *committed to the Churches trust*, and ever most carefully to be kept by her, 1 *Tim.* 6. 20. And withal, in the very self-same places, always styleth that which is contrary to this *Rule*, by the name of *Disunion, Discord, Disobedience, forsaking of our first Vocation, Division, Contention, profane and vain Babling, Oppositions of Sciences, &c.* Whence plainly appeareth, how great the necessity is for every Christian to keep this *Rule*; the least breach whereof, doth presently crack his Christian Credit with the Church of God, and with all good Christians.

See more, *Rom.* 6. 17. *Gal.* 1. 6. *Rom.* 16. 17. *Acts* 15. 1. 2 *Tim.* 6. 20. *Rom.* 12. 16.

¶ According to this very *Rule*, the Ancient Fathers affirm the same. S. *Irenæus*, *l.* 4 *cap.* 45. *Tert. de Prescr.* And *Vincent. Lyr. adversus Hæreses*, saith, *It is very needful, in regard of so many Errors proceeding from the misinterpretation of Scriptures, that the Line of Prophetical and Apostolical Exposition should be directed according to the* Rule *of the Ecclesiastical and Catholic Sense.* Thus writeth this most worthy Witness. *Tertul. Præscript. adv. Hæres. cap.* 15. *& cap.* 19. saith, *We do not admit our Adversaries to dispute out of Scripture, till they can shew who their Ancestors were, and from whom they received the Scriptures. For the orderly Course of Divine requires, that the first Question be, whose the Scriptures are by right, from whom and by whom, and to whom the Form of Christian Religion was delivered? Otherwise prescribing*

bing againſt him as a Stranger, &c. Thus he.

Behold, how theſe two laſt Ancient Fathers lay hold of and urge theſe two very Terms, *Rule*, and *Form* of Faith and Religion, even as before the Holy Scripture did, from whence doubtleſs they took the Phraſe. And with very great Reaſon; for the knowledge of *Tradition* (which is this *Form* or *Rule*) goes before the knowledge of the Scripture: For the *Rule* muſt be firſt known, before the thing *ruled* can be aſſuredly known; as the Carpenter cannot know certainly that he hath meaſured his Timber, nor the Taylor that he hath meaſured his Cloth aright, except he firſt aſſuredly know, that his Meaſure be both true and right: But the *Rule of Faith*, to wit, the Sum of thoſe Points that every Chriſtian is bound expreſly to know, as delivered to him from hand to hand, is the knowledge of *Tradition*.

The Proteſtants affirm,

II.

That in Matters of Faith *we muſt not relie upon the Judgment of the Church and of her Paſtors, but only upon the* written Word.

CONtrary to the expreſs Words of their own Bible, *Mat.* 23. 2. *The Scribes and the Phariſees ſit in Moyſes ſeat, all thereſore whatſoever they bid you obſerve, that obſerve and do.* In which Words *Chriſt* not only

only commands us in Matters of *Faith* to have recourſe to ſomewhat elſe beſides the only *written Words*, (to wit, the Paſtors of the Church) but bids us moreover to obey them; and that not only in ſome principal Matters, but in all whatſoever, without diſtinction or limitation. Therefore in Matters of Faith we are not tied to relie only upon the written Word.

Luke 10. 16. *He that heareth you, heareth me; and he that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me.* Here again, *Chriſt* our Lord honoreth and giveth as much Authority to the Preachers of the *Word*, as he can poſſibly do to the Word it ſelf, ſaying, *He that heareth you, &c.*

Matth. 16. 19. *Whatſoever thou ſhalt bind on Earth, ſhall be bound in Heaven; and whatſoever thou ſhalt looſe in Earth, ſhall be looſed in Heaven.* Where it is to be noted, that he doth not ſay *whoſoever*, but *whatſoever*; giving us thereby to underſtand, that not only the Bonds of Sins, but as well all other Knots and Difficulties in Matters of Faith, are to be looſed by S. *Peter*, and by the Paſtors that ſucceed him in the Church.

See more *Deut.* 17. 8. *Haggai* 2. 11. 2 *Chron.* 19. 8. *unto the end.* 2 *Theſſ.* 2. 15.

¶ The Holy Fathers that affirm the ſame, are S. *Gregory Naz. in Orat. excuſat. Tertul. lib. de Præſcript. adverſus Hær.* S. *Cyprian. l.* 1. *epiſt.* 3. S. *Aug. lib.* 1. *cont. Creſc. cap.* 33. and *lib. cont. Eund. cap.* 5. *Vincent. Lyr. adv. Hæreſes.* And S *Anſelm lib. de Incar. cap.* 1. writing to Pope *Urban*, ſaith thus unto him:

Unto

Unto no other is more rightly referr'd to be corrected, whatſoever ariſeth in the Church againſt the Catholic Faith, &c.

They affirm,

III.

That the Scriptures are eaſie to be underſtood, *and that therefore none ought to be reſtrained from reading of them.*

CONtrary to the expreſs Words of their own Bible, 2 *Pet.* 3. 16. where S. *Peter*, ſpeaking of S. *Paul*'s Epiſtles, ſaith, *In which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other Scriptures, unto their own deſtruction.* But all unlearned Reformers both read, and are allowed to read thoſe hard things, (yea, the Book of the *Revelations*, alſo yet harder) without any reſtraint to Man or Woman, which yet they underſtand not: Therefore they wreſt them, as alſo other Scriptures, to their own deſtruction.

Acts 8. 30. *And Philip ſaid, Underſtandeſt thou what thou readeſt? And he ſaid, How can I, except ſome Man ſhould guide me?* Where firſt may be noted, That this Noble Eunuch freely confeſs'd, he could not underſtand the Scriptures without an Interpreter to expound them, albeit he was a great and ſerious Student in them, and withal a holy and humble Man, as S. *Hierom* noteth of him, *Epiſt. ad Paulin. de ſtud. Script.* And next,

next, That he ſaith, *Except ſome Man guide me*; So as he fled not to his Private Spirit, nor yet to conferring of Place with Place, as our Adverſaries do. Therefore the Scriptures are not eaſie.

Luke 24. 25. & 27. *Chriſt* called two of his Diſciples Fools, and ſlow of Heart, &c. *And beginning at Moſes, and all the Prophets, he expounded unto them in all the Scriptures the things concerning himſelf.* How then are the Scriptures ſo eaſily to be underſtood of the Unlearned, when *Chriſt*'s Diſciples themſelves could not underſtand them, till firſt they were expounded to them?

Rev. 5. 1. The Angel ſpeaking of *the Book ſealed with ſeven Seals, wept much, becauſe no Man in Heaven nor in Earth was able to open the Book, neither to look thereon.* A ſtrange Caſe! to read in Scripture it ſelf, that the Book of Scripture ſhould be ſhut with ſo many Seals: But much more ſtrange, that even in S. *John* and the Apoſtles time none could be found, neither in Heaven nor Earth, able to open the ſame, nor to look thereon; which every Apprentice now adays, without any difficulty, will undertake to do.

See more 2 *Pet.* 1. 20. *Mat.* 13. 11. & 36. *Luc.* 24. 45. 1 *Cor.* 12. 10. *Luc.* 8. 10. & 54. *Luc.* 2. 50. 2 *Tim.* 3. 7. 1 *John* 4. 6. *John* 5. 35. *Pſal.* 119. 18. & 34 *Rev.* 1. 5. &c.

¶ The Holy Fathers that affirm the ſame are S. *Irenæus, l.* 2. *c.* 27. *Origen. l. cont. Cel.* S. *Amb. Epiſt.* 44. *ad Conſtant.* where he calleth it, *A Sea, and depth of Prophetical Riddles*;

dles; S. *Jer. in Præfat. Comment. in Epheſ.* 5. And S. *Aug. Epiſt.* 119. *cap.* 21. ſaith, *The things of Scripture that I knew not, are many more than thoſe that I know.* So S. *Greg hom.* 6. *in Ezech.* and many other Fathers confeſs the ſame of themſelves. S. *Denis* Biſhop of *Corinth*, cited by *Euſebius, l.* 7 *Hiſt. Eccl.* 20. ſaith, *Of this Book* (of Scripture) *this is my Opinion, That the Matter thereof is far more profound than my Wit can reach unto.*

They affirm,

IV.

That Apoſtolical Traditions, *and ancient Cuſtoms of the Church, (not found in the* written Word) *are not to be received, nor do oblige us.*

COntrary to the expreſs Words of their own Bible, 2 *Theſſ.* 2. 15. *Therefore Brethren ſtand faſt, and hold the* Traditions *which ye have been taught, whether by Word, or our Epiſtle.* Hence it is clear, that ſome Traditions were delivered to the *Theſſalonians* by Word of Mouth, and thoſe of equal Authority with what was written, if not of more: for the Holy Ghoſt doth name them firſt (as they were indeed the firſt in being); yea, it is certain, that before the New Teſtament was written, the Apoſtles delivered all by Tradition and Word of Mouth. Therefore Apoſtolical Traditions are to be received, and do oblige us.

2 *Theſſ.*

2 *Thess.* 3. 6. *Now I command you, Brethren, in the Name of our Lord* Jesus Christ, *that ye withdraw your selves from every Brother that walketh disorderly, and not after the* Tradition *which he received of us.* Lo, he saith not, *I counsel you,* but, *I command you.* But these Men, rejecting all Traditions, walk disorderly: therefore they break the Apostles Commandment. Yea, they *stand* not, but are fallen; they let go what the Word it self doth will them to *hold*: And therefore, in the Name of our Lord *Jesus Christ,* let all good Men withdraw themselves from them.

1 Cor. 11. 2. *Now I praise you, Brethren, that you remember me in all things, and keep the* Traditions, *as I have delivered them unto you.* But these reject all Traditions: therefore needs must S. *Paul* speak thus unto them; Now (none of my Brethren) I dispraise you, for that you forget me in all things, and keep not the Traditions, as I have delivered them unto you.

Lastly, If nothing at all be to believed, but only that which is left us written, wherein should the Church have exercised her self from *Adam* to *Moses*, the space of Two thousand six hundred years?

See more 1 *Tim.* 6. 3, 20. & 2 *Tim.* 1. 13. 2 *Tim.* 2. 2. *John* 16. 12, 20, 30. & 21. 25. 1 *Cor.* 11. 16. 2 *Ep.* 34. *John* 12. 3 *Epist. of S. John* 13. *Acts* 15. 28. & 16. 4.

¶ The Fathers that affirm the same, are S. *Irenæus, l.* 3. *c.* 4. *Origen. in c.* 6. *ad Rom.* S. *Damas. l.* 4. *c.* 17. S. *Chrysost. in* 2 *Thess.* 2.

And

And S. *Baſil. de Spiritu Sancto*, ſaith, [‘Some ‘things we have from Scripture, other ‘things from the Apoſtles, both which have ‘like force unto Godlineſs.] S. *Chryſoſtom, hom. 4. in 2 Theſſ.* ſaith, [‘It is a Tradition, ‘ſeek thou no further.]

They affirm,

V.

That a Man, by his own Underſtanding or Private Spirit, may rightly judge and interpret Scripture.

CONtrary to the expreſs Words of their own Bible, 1 *Cor.* 12. 8. *&c. To one is given by the Spirit the word of Wiſdom; to another, the word of Knowledge, by the ſame Spirit; to another, the working of Miracles; to another, Propheſie; to another, diſcerning of Spirits; to another kinds of Tongues, to another, the Interpretation of Tongues: But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every Man ſeverally, as he will.* Where the Apoſtle in expreſs Words oppoſeth and reſelleth this unſavory Doctrin, teaching that the Gift of Prophecying, or truly to interpret the Holy Scripture, is not given to all the Faithful, but to ſome only in particular; yea, he preſuppoſeth, that one may have the Gift even to work Miracles, and yet may want the Gift truly to interpret the Word of God. Therefore a Man by his own Private Spirit cannot rightly interpret Scripture.

2 *Pet.*

2 *Pet.* 1. 20. *Knowing this first, that no Prophecy of the Scripture is of any private interpretation; for the Prophecy came not in old time* (in the Margin, *or at any time*) *by the will of Man; but holy Men of God spake as they were moved by the Holy Ghost.* Lo, how clearly the Apostle taketh this Faculty and Authority from a Private and Profane Man, restraining the same to a Company and Society of Men, and those also of some special note for their Sanctity and Holiness, assuring us, that they spake as they were moved by the Holy Ghost.

1 *John* 4. 1. *Beloved, believe not every Spirit, but try the Spirits, whether they are of God.* By which Words we are taught, that the Spirits of others are to be examined, whether they proceed from God or not: But this Caveat cannot be understood of the Spirit of the whole Church, sith then it would follow, that there should be none left to try the said Spirit of the Church (every particular Man being included therein). If then it be to be meant of Private Men (as needs it must) it followeth, that a Private Spirit cannot be this Judge, because it self is to undergo the Judgment and Examination of some other.

¶ The Fathers that affirm the same, are S. *Aug. Epist.* 16. 2. & *l. de Baptismo, c.* 18. *ad Epictetum.* S. *Basil, Epist.* 78. S. *Ambrose, Epist.* 32. S. *Leo, Epist.* 53. S. *Hier. lib. cont. Luciferianos. Vincent. Lyr. cont. propban. Hæres. novitates.* Yea, *Martin Luther* himself (the Protestants Great-grandfather) saith,

Lib.

Lib. de Poteſtate Papæ, We are not certain of any Private Perſon, whether he hath the Revelation of the Fathers, or no; but that the Church hath it, we ought not to doubt.

They affirm,

VI.

That S. Peter's *Faith hath failed.*

CONtrary to the expreſs Words of their own Bible, *Luke* 22. 31, 32. *Simon, behold Satan hath deſired to have you, that he may ſift you as Wheat; but I have prayed for thee, that thy Faith fail not.* Lo, Satan required to ſift them all (the Apoſtles); but our Lord here prayed for *Peter* only, that his Faith principally might not fail. Therefore S. *Peter*'s Faith hath not failed.

Mat. 16. 18. *And I ſay unto thee, That thou art* Peter, *and upon this Rock I will build my Church, and the Gates of Hell ſhall not prevail againſt it.* But had S. *Peter*'s Faith failed, the Gates of Hell had long ago no doubt prevailed.

Mat. 23. 2. *The Scribes and the Phariſees ſit in Moſes Seat; all therefore whatſoever they bid you obſerve, that obſerve and do.* How could *Chriſt* bid the People of the Old Law to do all whatſoever he ſhould bid them, by thoſe that ſate in *Moſes* Chair, if they could err? But God hath no leſs preſerved the Truth of Chriſtian Religion in the Chair of S. *Peter*, which is in the New Law, anſwerable to that of *Moſes* in the Old. Therefore neither

neither S. *Peter's* Faith nor Chair hath failed.

John 11. 49, 51. Speaking of *Caiphas* the High-Prieſt, ſaith, *And this he ſpake not of himſelf; but being High-Prieſt that year, he propheſied that Jeſus ſhould die for that Nation.* See, how in this moſt wicked time of the Synagogue, the very Dregs and Outcaſt of that diſobedient People, yet ſpeaking forth of that Chair, which *Chriſt* had commanded to be heard and obeyed, touching Matters of Faith, anſwer truly, and their Chief Biſhops propheſie.

¶ So *Leo, Serm.* 3. *de Aſſumpt. ſua,* affirmeth the ſame: *The Danger was common to all the Apoſtles; but our Lord took ſpecial care of* Peter, *that the State of all the reſt might be more ſure, if the Head were invincible,*

They affirm,

VII.

That the Church can err, and hath erred.

CONtrary to the expreſs Words of their own Bible, *Iſa.* 59. 21. *As for me, this is my Covenant with them, ſaith the Lord. My Spirit that is upon thee, and my Words which I have put in thy Mouth, ſhall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seeds Seed, from henceforth, and for ever.* Therefore the Church cannot err.

John 14. 16. *I will pray the Father, and he ſhall give you another Comforter, that he may abide*

abide with you for ever, even the Spirit of Truth. But the Apoſtles themſelves lived not for ever; therefore this is to be underſtood of the perpetual aboad of the Spirit of Truth with their Succeſſors.

Mat. 18. 17. *And if he neglect to hear the Church, let him be unto thee as an Heathen man, and a Publican* Whence is clearly to be gathered, that the Church in her Cenſure cannot err.

Iſa. 35. 8. *And a High-way ſhall be there, and a Way, and it ſhall be called the Way of Holineſs; the Unclean ſhall not paſs over it, but it ſhall be for thoſe: the wayfaring Men, though Fools, ſhall not err therein.* How far deceived then are many ſimple Souls, who do affirm, that the whole Church, and all Holy Men that ever have been therein for theſe thouſand Years (how wiſe ſoever) have all erred.

Epheſ. 5. 27. *That he might preſent it to himſelf a glorious Church, not having ſpot, or wrinkle, or any ſuch thing; but that it ſhould be holy, and without blemiſh.* Note well theſe Words, *without ſpot, wrinkle, or any blemiſh,* and tell me now if it be poſſible, that reading this, thou canſt ever believe, that ſhe hath ever taught ſuch horrible Blaſphemies and Abominations, as at this day ſhe is charged with?

See more *John* 16. 13. *Epheſ.* 5. 29. *Iſa.* 9. 7. *Ezech.* 37. 26. *Luke* 22. 32. *Mat.* 23. 3. 1 *Pet.* 2. 9. *John* 17. 17. 1 *Cor.* 11. 25. *Pſal.* 101. 21, 28. *Epheſ.* 2. 10. *John* 10. 16. *Acts* 4. 32. *Epheſ.* 4. 5, 11. *Luke* 10. 16. *Deut.* 17. 8. *Jerem.* 3. 15. *Malac.* 2. 7. *Mat.* 16. 18.

16. 18. *Acts* 15. 28. 2 *Cor.* 13. 8. 1 *Tim.* 3. 15.

¶ The Fathers affirm the ſame expreſly. S. *Aug. cont. Creſcon. lib.* 1. *cap.* 3. Alſo upon the 118. *Pſalm*, the Place beginneth, *Ne auferas de ore meo verbum veritatis uſquequaque.* S. *Cypr. Epiſt.* 55. *ad Cornel. num.* 3. S. *Irenæus, lib.* 3. *cap.* 4. with many others.

They affirm,

VIII.

That the Church hath been hidden and inviſible.

CONtrary to the expreſs VVords of their own Bible, *Mat.* 5. 14, 15. *Ye are the Light of the World: A City that is ſet on an Hill, cannot be hid. Neither do Men light a Candle and put is under a Buſhel, but on a Candleſtick, and it giveth Light to all that are in the Houſe.* But the Catholic Church is ſuch a Light, ſuch a Candle, and ſuch a City built upon *Chriſt*, as upon a Mountain; therefore hath not, nor cannot be hidden, nor is inviſible.

Mat. 18. 17. *Tell the Church, if he neglect to hear thee: But if he neglect to hear the Church let him be unto thee as an Heathen man and a Publican.* But it were a very hard Caſe to be condemned for an Heathen, for not telling or hearing a Church, which hath ſo cloſely lain hid, that no Man could hear, ſee, feel, or underſtand it for a thouſand Years.

2 *Cor.* 4. 3. *But if our Goſpel be hid, it is*

hid

hid to them that are loſt. Lo, the Cenſure of S. *Paul* upon all ſuch as affirm, that the Church or her Goſpel can be hid.

Iſa. 2. 2. *And it ſhall come to paſs in the laſt days, that the Mountain of the Lords Houſe ſhall be eſtabliſhed in the top of the Mountains, and ſhall be exalted above the Hills, and all Nations ſhall flow unto it.* In hundreds of places do the Prophecies mention this Kingdom of *Chriſt*; as *Dan* 7. 14. *Mich.* 4. 7. *&c.* which ſhould be all in vain, if this his Kingdom could be inviſible; for a Prophecy muſt be of things which may be ſeen and perceived by our Senſes, otherwiſe every Man might be a Prophet, and foretell of things to come; which if they ſhould not come to paſs, he might anſwer, that they had come to paſs in very deed as he had propheſied, but that they were inviſible to the VVorld. Lo, the viſible Abſurdities of this inviſible Church.

See more *Pſal.* 27. 8. *Rom.* 10. 14. 1 *Cor.* 11. 19. *Pſal.* 19. 3, 4. *Iſa.* 60. 20. *Acts* 20. 28. *Iſa.* 61. 9.

¶ The Fathers commonly affirm the ſame. *Origen. Hom.* 30. *in Mat. The Church is full of Light, even from the Eaſt to the Weſt.* S. *Chryſoſtom. Hom.* 4. *in Iſa.* 6. *It is eaſier for the Sun to be extinguiſhed, than the Church to be darkned.* S. *Aug. Tract. in John*, calleth thoſe *blind, that do not ſee ſo great a Mountain.* S. *Cyp. de Unitate Eccleſiæ.*

They

They maintain,

IX.

That the Church was not always to remain Catholic, or Univerſal, and that the Church of Rome *is not ſuch a Church:*

COntrary to the expreſs words of their own Bible, *Pſal.* 2. 8. [*Ask of me, and I ſhall give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion.* And Luke 1. 33. *He ſhall reign over the houſe of* Jacob *for ever, and of his Kingdom there ſhall be no end.*] But none of theſe promiſes have been any where elſe ſo much verified, as in the Church of *Rome*; therefore both the Church hath been always Univerſal, and the Church of *Rome* only ſuch a Church.

Coloſ. 1. 3, &c. *We give thanks to God for you,* &c. *ſince we heard your faith,* &c. *for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Goſpel, which is come unto you; as it is in all the world, and bringeth forth fruit, as it doth alſo in you, ſince the day you heard of it, and knew the grace of God in truth.* But no Faith or Goſpel hath, or is, ſo dilated in all the world, nor hath fructified and grown, (for ſo we read) as the Faith of the *Roman* Church hath done, as appears more plainly by this which followeth.

Rom. 1. 8. *Firſt I thank my God through Jeſus Chriſt for you all, that your faith is ſpoken throughout the whole world.* Where in expreſs terms, St. *Paul* calls the Faith of the

whole World (or Catholic Faith) the Faith of the *Romans*, that is, of the Church of *Rome*; therefore the Church of *Rome*, and no other, is truly and indeed ſuch a Church.

See more *Coloſ.* 1. 22. *Gen.* 22. 18. *Mat.* 24. 46. *Acts* 1. 8. *Dan.* 2. 35. *Luke* 24. 47. *Pſal.* 46. 9. *Pſal.* 72. 8. (we 71.) *Mark* 16. 20. *Ezech.* 13. 3. *Mat.* 28. 19. *Acts* 1. 9.

All which places are to be underſtood, not that the whole world ſhould be Catholic at one and the ſame time, but that the whole ſhould be converted to Chriſt at ſundry times, and that it ſhould comprehend a greater part of the world than any Sect of Heretics ſhould ever do; and this is the true ſenſe of being Catholic, or Univerſal.

¶ And to follow ſtill our former Rule, hear the Fathers that affirm the ſame. St. *Cypr. ep.* 57. writing to *Cornelius*, Pope of *Rome*, ſaith, *Whilſt with you there is one mind and one voice, the whole Church is confeſſed to be the Roman Church.* St. Aug. de unitat. Eccleſ. cap. 4. ſaith, *Who ſo diſſent from the Body of Chriſt, which is the Church, that they do not communicate with all the whole corps of Chriſtendom, certain it is, that they are not in the Catholic Church.* St. *Hierom* in his Apology againſt *Ruffinus*, and in other places, ſaith, that it is all one to ſay *Roman Faith*, and *the Catholic Faith.* Again St. *Aug.* upon the *Pſal.* 45. (we 44.) but much more excellently in *Ep.* 161. *ad Honorat.* The place beginneth, *Dignare ergo reſcribere nobis.* As alſo *cont. lit. Petil. l.* 2. *cap.* 15.

The

The Reformers hold,

X.

That the Churches Unity is not necessary in all points of Faith.

CONtrary to the expreſs Words of their own Bible, *Epheſ.* 4. 5. *One Lord, One Faith, One Baptiſm*; therefore Unity is neceſſary in all points of Faith. The reaſon is, for that the Church, being a Congregation of the Faithful, one Faith is neceſſary to make one Church; but our Adverſaries differ in matters of Faith, therefore they have not the Unity requiſite to one Church.

James 2. 10. *Whoſoever ſhall keep the whole Law, and yet offend in one point, he is guilty of all.* And even ſo it is in our Faith, for whoſo denieth one Article, denieth all.

Acts 4. 32. *And the multitude of them that believed, were of one heart, and of one ſoul.* And again, 1 *Cor.* 1. 10. *Now I beſeech you Brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſion among you, but that ye be perfectly joyned together in the ſame mind, and in the ſame judgment.* Whereas our Adverſaries are of a hundred ſeveral minds and judgments, there being an infinity of Sects among them, without any the leaſt ſhew of Unity; and therefore cannot be the *true believers* mentioned by the Apoſtles.

See more, *Ferem.* 32. 39. *Cant.* 2. 6. *Pſal.* 67. 7. *Mat.* 12. 25. *Mark* 3. 24. *Luke* 11. 17. *Mat.* 18. 19. *Epheſ.* 2. 14, 15, 16. and 22. *Epheſ.* 5. 27. *Phil.* 3. 16. *Philip.* 1. 26, 27. *Galat.* 1. 8. and 5. 9. *Coloſ.* 3. 15. *John* 17. 11. 2 *Cor.* 13. 11. *Pſal.* 121. 3.

¶ And laſtly, to check, by our common Rule, the breakers of this Unity and Rule, St. *Aug.* (cited by the *Manuduc.* p. 134.) ſaith, *In Cathedra unitatis, poſuit Deus doctrinam veritatis:* In the Chair of Unity God hath placed the Doctrine of Verity. As alſo *cont. Ep. Par. l.* 3. *cap.* 5. The place beginneth, *Qui non vult ſedere,* S. Cyprian *lib. de Unitate Eccleſ. nu.* 3. ſaith, *This Unity of the Church, he that holdeth not, doth he think he holdeth the Faith?* S. *Hilary lib. ad Conſtantinum Auguſtum,* and many others.

XI.

That St. Peter *was not ordained by Chriſt the firſt Head, or Chief amongſt the Apoſtles, and that amongſt the Twelve none was greater or leſſer than other.*

CONtrary to the expreſs Words of their own Bible, *Mat.* 10. 2. *Now the names of the twelve Apoſtles are theſe: The firſt* Simon *who is called* Peter. All the Evangeliſts do put *Peter* in the firſt place, and wicked *Judas* in the laſt. And wherefore this, but becauſe the one was firſt in Dignity, and worthieſt of the reſt; and contrariwiſe, the other laſt, worſt, and unworthieſt of all his fellows?

fellows? Again, why, as *Peter* is called *first*, are not the rest called *second*, *third*, &c. but to shew thereby that they did not therefore call *Peter first*, because he occurred first to be named, but because he was *first*, both in Dignity and Authority, whom therefore they all number *First*, and call *The First*.

Mat. 16. 18. *And I say also unto thee, that thou art* Peter, *and upon this Rock I will build my Church, and the gates of Hell shall not prevail against it.* Words clearly insinuating St. *Peter*'s Supremacy in the Church of God; for according to the Greek and Syriac Text (as our Doctors note) these words: *Thou art Peter*, sound thus, *Thou art a Rock, and upon this Rock I will build my Church.* So that to say, that *Peter* is the Rock of the Church, is as much as to call him Chief, or Head of the Church.

Neither, without especial mystery, did our Lord impose upon him this new name, the name of *Peter* (a Rock, or Stone) being one of the most excellent Names of Jesus Christ, who is many times in holy Scripture termed by the name of a Rock or Stone, as *Psal.* 118. 22. *Isa.* 28. 6. *Dan* 2. 34. *Mat.* 21. 42. *Rom.* 9. 33. So that this sovereign and absolute Pastor of the Church did communicate this new Name unto his Vicar, to represent the more lively the supreme Authority which he would give him over his Flock.

And note, that Christ saith not, *I have built*, or *I do build*, but I *will build*; the Church being built upon Himself from his Incarnation: so as these words referred to

Chriſt, (as our Reformers uſe to do) do not well agree to the building of the Church upon Chriſt, as Head thereof for the time to come; but do moſt fitly agree to St. *Peter*, as Head thereof for the time to come.

Mat. 16. 19. *And I will give unto thee the keys of the Kingdom of Heaven*, &c. By theſe words alſo, no leſs than by the former, is clearly ſignified St. *Peter*'s Supremacy; for none hath the government or commandment of the Keys of any Town, or City, but the Prince, Governour, or Magiſtrates of the ſame. And that ſovereign Power is ſignified by the Keys, is likewiſe proved by that of our Saviour Chriſt, *I have the Keys of Hell and of Death*, Rev. 1. 18. as alſo by the Key of *David*, *which openeth and no man ſhutteth, ſhutteth and no man openeth.*

Now, add to this that hath been ſaid, the correſpondency of the words of our Saviour to St. *Peter*, with the words of St. *Peter* again to him, and how clear will this Doctrin appear? For when our Lord asked his Diſciples, *Mat.* 16. 15. *Whom ſay ye that I am?* he demanded not how they called his Name, which was Jeſus, (for that they knew full well before) but what his Quality, Office, and Dignity was? And St. *Peter* anſwering, *Thou art Chriſt, the Son of the living God*; Jeſus told him not his name, (which was *Simon*) but gave him another name, and ſuch a one as likewiſe ſignified the Office, Quality, and Dignity that he beſtowed upon him, ſaying, Thou art *Cephas*, or *Petrus*, that is to ſay, *Rock*, or *Peter*. Therefore he ordained him Head, &c.

1 Cor.

1 Cor. 3. 4. 22. *For while one ſaith, I am of* Paul, *I am of* Apollo, *I of* Cephas, *I of* Chriſt, *&c.* See how from thoſe he would have eſteemed leſſer, he aſcends to thoſe whom he would have eſteemed greater, and placeth *Peter* next to *Chriſt*.

Luke 22. 31, 32. *And the Lord ſaid,* Simon, Simon, *&c. When thou art converted, ſtrengthen* (we read *confirm*) *thy Brethren.* Now, what other thing is it for *Peter* to ſtrengthen (or confirm) his Brethren, but to practiſe and exerciſe his Greatneſs over them? For he that doth ſtrengthen (or confirm) others, is the greater; and they who are ſtrengthened (or confirmed) are made thereby inferiour to him who doth ſtrengthen (or confirm) them.

Luke 22. 26. *He that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve*: Where the words, *He that is greateſt, is chief*, do evidently ſhew, that amongſt the Twelve one was greater than another, and was ſo accounted even by Chriſt himſelf.

John 21. 15, 16, 17. *Jeſus ſaid to* Simon Peter, Simon *loveſt thou me more than theſe? Feed my Lambs; feed my Sheep,* (where the Greek hath in the ſecond place, for *feed, govern* or *rule.*) Hence it follows, that either the Apoſtles were not accounted to be in the Flock of Chriſt, or elſe they were ſubject to St. *Peter*, as to their Head, when Chriſt commanded him to feed, or govern not only his *Lambs*, (*viz.* the Lay-people) but his *Sheep* alſo, *viz.* the Apoſtles and Paſtors themſelves: for beſides *Lambs* and *Sheep*, there is nothing

in the Church of God. Again, if St. *Pete* loved our Lord more than all his fellow-Apo ſtles did, it follows neceſſarily, that he re ceived more Power to *Feed* than all the re did. For it cannot be conceived, that he i willed to *love*, more than to *feed*: but he lo veth more than others, therefore he is wille to feed more than the others, and conſe quently to be Head of the others.

Mat. 12. 25, 26. *Every Kingdom divide againſt it ſelf, is brought to deſolation. And i Satan caſt out Satan,* &c. Satan therefore hat a Kingdom, whereof he is the Chief. then there be not only a viſible Head of th Church triumphant in Heaven, but alſo viſible Head even in Hell, why not a viſibl Head alſo on Earth?

See more, *Pſal.* 18. 43. *Pſal.* 45. 16. (w 46.) *Mark* 2. 16. *Acts* 1. 13. *Luke* 1. 33 2 *Cor.* 11. 5.

¶ The holy Fathers do commonly affirm the ſame. *Theophilactus* in 22 *Luke* callet *Peter* Prince of the Diſciples. *Euſebius i Chron.* calleth him the *Firſt Biſhop of Chriſtian* St. *Cyril of Hier. cat.* 2. Prince, and moſt ex cellent of all the Apoſtles. St. *Chryſoſt. hom* 55. *in Mat.* Paſtor and Head of th Church. *Euthym. in cap. ult. Joban.* Maſte of the whole world. St. *Leo Epiſt.* 89. Hea and Chief of the Apoſtles.

The

They alſo hold,

XII.

That a Woman may be Head, or ſupreme Governeſs of the Church in all cauſes, as the late Queen Elizabeth *was.*

Contrary to the expreſs words of their own Bible, 1 *Tim.* 2. 11, 12. *Let the Woman learn in ſilence, with all ſubjection. But I ſuffer not a Woman to teach, nor to uſurp Authority over the man.* Therefore a Woman cannot be Head of the Church.

1 Cor. 14. 34. *Let Women hold their peace in the Churches, for it is not permitted them to ſpeak, but to be ſubject, as all the Law ſaith.* Therefore, &c.

¶ I produce no Fathers for diſproof of this point, for never was any Woman ſo preſumptuous in our Fore-fathers days, as to take upon her ſuch Authority; but will content my ſelf to refute the folly, with this evident and convincing Argument:

Whatſoever Power an inferiour Miniſter of the Church hath, that the Head of the ſame Church hath, (at the leaſt) if not much more. But every inferiour Miniſter of their Church hath power to Baptize, to give the Communion, to Marry, to Bury, and to Preach in the Pulpit: Therefore Queen *Elizabeth* could Baptize, give the Communion, Marry, Bury, and Preach in the Pulpit. And who now is ſo ſimple as not to ſee the ridiculous ſequel of this Doctrine? For the de-

nial of which notwithſtanding hundreds of Catholics have been Hanged, Drawn, and Quartered, as Traytors to her Perſon and the State.

But that no Secular King can be this Head, an infinity of Fathers do affirm; St. *John Damaſcen, Ser.* 1. The place begins, *Tibi o Rex.* And again, *Non aſſentior: I conſent not that the Church of God be governed by Kings. Theod. hiſt. Eccleſ. l.* 4. *c.* 28. makes mention of one *Eulogius*, who (being told by an Officer of the Emperour *Valens*, that the Emperour would have it ſo) anſwer'd thus, *What? was he made a Biſhop that day that he was crowned Emperour?* The place begins, *Tum ille.* St. *Ignatius Epiſt. ad Philadelph.* wills all men without exception, even the Emperour himſelf, to be obedient unto the Biſhop. The place begins, *Principes obedite Cæſari.* St. *Chryſoſt. hom.* 5. *de verbis Iſaiæ*, calleth the Biſhop a Prince as well as the King, yea, and that a greater alſo. And *hom* 38. *in Mat.* 21. The place begins, *Quia in rebus ſpiritualibus.*

XIII.

That Antichriſt ſhall not be a particular man, and that the Pope is Antichriſt.

CONtrary to the expreſs words of their own Bible, 2 *Theſ.* 2. 3. *Let no man deceive you by any means, for that the day ſhall not come, except there come a falling away firſt, and that man of ſin be revealed, the ſon of perdition.*

dition. Where theſe words, *man of ſin*, and *ſon of perdition*, do plainly prove, that a ſucceſſion of men (as the Popes are) cannot be this man of ſin; for ſo St. *Peter* alſo ſhould be Antichriſt, for he was Pope, and the very firſt of all the Popes. Therefore Antichriſt ſhall be a particular man.

Rev. 13. 18. *Let him that hath underſtanding count the number of a man.* Therefore the great Antichriſt, that egregious Apoſtata, or notable Enemy of Jeſus Chriſt, ſhall be a particular man.

1 *Joh.* 2. 22. *Who is a liar, but he that denieth that Jeſus is Chriſt? He is Antichriſt which denieth the Father, and the Son.* But the Pope denieth neither of both, therefore the Pope is not Antichriſt.

Again, in 2 *Theſ.* 2. before-alledged, *v.* 4. the Scripture ſaith, That Antichriſt ſhall be extolled above all that is called God; and *v.* 8. That our Lord Jeſus ſhall kill him with the Spirit of his mouth at his coming: But none of all theſe agree to the Pope, no more than that our Lord Jeſus is come the ſecond time.

John 5. 43. *I am come in my Father's name, and ye receive me not; if another ſhall come in his own name, him ye will receive.* He meaneth ſpecially the wicked Antichriſt; how then can the Pope be he, ſeeing the *Jews* receive him not?

See more, *Dan. cap.* 12. *verſe* 11. *Revel.* 13. 17. and cap. 17. 8, 11. *Luke* 13. 13. *Mat.* 24. 15.

¶ To

¶ To follow our common Rule, the Fathers that affirm the ſame are St. *Chryſoſt.* and St. *Cyril*, who do both thus underſtand this very place laſt alledged, St. *Amb.* upon 2 *Theſ.* 2. *Hier. in Ep. ad Aliquas, quæſt.* 11. St. *Aug.* 29 *tract. in Joan.* St. *Irenæus l.* 5. *cont. hæreſ. Valentin. Theodoret* in his Epitome of the Divine Decrees, *cap. de Antichriſto.*

XIV.

That no man, nor any but God, can forgive or retain ſins.

CONtrary to the expreſs words of their own Bible, *John* 20. 21. *As my Father hath ſent me, even ſo ſend I you.* Now Chriſt was ſent by his Father, not only to Teach, Preach, adminiſter Sacraments, and to work Miracles, but alſo to forgive ſins; but the Diſciples were ſent with power to Teach, Preach, adminiſter Sacraments, and to work Miracles; therefore alſo to forgive ſins.

And verſe 22, 23. *When he had ſaid this, he breathed on them, & ſaid unto them, Receive ye the Holy Ghoſt; whoſe ſoever ſins ye remit, they are remitted unto them, and whoſe ſoever ſins ye retain, they are retained.* Chriſt having firſt ſhewed his own Commiſſion, which was to pardon ſins, preſently giveth his Apoſtles power to do the ſame, breathing upon them the Holy Ghoſt. He therefore that denieth man to have this power, either denieth that the Holy Ghoſt can forgive ſins, or that Chriſt gave not his Diſciples the Holy Ghoſt to this end

and

and purpoſe; both which are clearly falſe, and againſt the Scripture.

Mat. 9. 3. 8. *But when the multitude ſaw it, they marvelled, and glorified God, who had given ſuch power unto men, as to forgive ſins.* Which though they knew to appertain to God only by nature, yet they perceived that it might be done by mans miniſtry on Earth, to the Glory of God. Yea, thoſe who affirm God only ſo to remit ſins, that the miniſterial power thereof cannot be communicated to men, deny the one part of Chriſt diſtinct, or double manner of remitting ſins, to wit, only in Heaven, and not on Earth.

See more *Mat.* 16. 19. and *Mat.* 18. 1 *Cor.* 5. 5. 1 *Tim.* 1. 20. 2 *Cor.* 2. 10. 2 *Cor.* 5. 19. *Numb.* 5. 6.

¶ The ancient Fathers, who affirm the ſame, are St. *Aug. tract.* 49. *in Joan.* and in his Book of 50 Homilies, *hom.* 9. St. *Chryſoſt. de Sacerdotio l.* 3. St. *Ambr. l.* 3. *de pœnitentia.* St. *Cyril l.* 12. *cap.* 50, or 56. *in Joan.* ſaith, *It is abſurd that they ſhould remit mans ſins, who have in them the Holy Ghoſt.* St. *Baſil, l.* 5. *cont. Eunom.* proves the Holy Ghoſt to be God (which that deteſtable Heretic denied) becauſe he forgiveth ſins by the Apoſtles. St. *Irenæus l.* 5. *cap.* 13. St. *Greg. hom.* 6. *in Evang.*

XV. *That*

XV.

That we ought not to confeſs our ſins to any man, but to God only.

CONtrary to the expreſs words of their own Bible, *Mat.* 3. 5, 6. *Then went out to him* (to wit, to St. John Baptiſt) *Hieruſalem, and all Judea*, &c. *and were baptized of him in Jordan, confeſſing their ſins.* Not by acknowledging themſelves, but every man to utter and tell his particular and ſecret ſins. Therefore we may confeſs our ſins, not only to God, but alſo to man.

Acts 19. 18, 19. *And many that believed came and confeſſed, and ſhewed their deeds.* (Behold Confeſſion!) *Many alſo of them who uſed curious Arts, brought their Books together, and burned them before all men; and they counted the price of them, and found it fifty thouſand pieces of ſilver.* (Behold Satisfaction!) Therefore we may confeſs our ſins to man.

Numb. 5. 6. *When a man or woman ſhall commit any ſin that men commit*, &c. *Then they ſhall confeſs their ſin, which they have done*, &c. And that this is not underſtood to be confeſſed to God in Heaven, but alſo to his Prieſt on Earth, the whole Chapter from *verſe* 12. unto the end, doth clearly teſtifie. And hereto, that he ſaith not, *they ſhall confeſs their ſins*, (to wit, in general) but *their ſin*, to wit, in particular.

See more *Mark* 1. 4. *James* 5. 16. *Mat.* 18. 18. *Mat.* 17. 14.

¶ See

¶ See the holy Fathers that affirm the ſame. St. *Irenæus l.* 1. *cap.* 9. *Tertul. l. de pœnitentia*, where he reprehends ſome who for human ſhamefac'dneſs neglected to go to Confeſſion. It is written of St. *Amb.* that he himſelf ſate to hear Confeſſions. *Amb. ex Paulino.* St. *Clement*, St. *Peter*'s Succeſſor, ſpeaks wonderfully pithily to this purpoſe, *Epiſt. ad fratr. Dom.* But of all others *Origen* is moſt plain for this point, *l.* 2. *Periar.* St. *Chryſ. l.* 3. *de Sacerd. & hom.* 85. *in Joan.* St. *Aug.* cited as before. St. *Amb. orat. in muliere peccatrice*, ſaith, *Confeſs freely to the Prieſt the ſecrets of thy Soul.*

XVI.

That Pardons and Indulgences were not in the Apoſtles time.

CONtrary to the expreſs words of their own Bible, 2 *Cor.* 2. 10. *To whom ye forgive any thing, I forgive alſo: for if I forgave any thing, to whom I forgave it for your ſake forgave I it in the perſon of Chriſt.* The *Corinthian* aforeſaid was excommunicated, and put to Penance by the Apoſtle, as plainly appeareth, 1 *Cor.* 5. 3. and here in 2 *Cor.* 2. cited above, he giveth order for his Pardon. A plain proof of the Apoſtles Power, there of binding, here of looſing, there of puniſhing, here of pardoning. Therefore Pardons were in uſe in the Apoſtles times.

2 Cor. 2. 6. *Sufficient to ſuch a man is this puniſhent* (or Cenſure) *which was inflicted of many.*

many. Whence it is clear, that it lieth in the hands of the ſpiritual Magiſtrates to meaſure the time of ſuch Puniſhment, or Penance impoſed.

See more *Mat.* 18. 18. and *Mat.* 16. 19.

¶ As alſo the Fathers that affirm the ſame. *Tertul. lib. ad Mart. cap.* 1. 5. St. *Cyp. lib.* 3. *ep.* 15. *and Serm. de lapſis. Concil. Lateran. Can.* 62. The Decrees of *Innocentius* 3. *and* 4. *de pœnitent. & remiſ. cap. Quod autem.* S. *Amb. l.* 1. *de pœnit. cap.* 2. The place begins, *Dominus per ejus.* St. *Aug. ep.* 75. *ad Auxil. Epiſcop.* The place begins, *Spiritualis pœna.* St. *Chryſoſt. l.* 3. *de ſacerdot.* The place begins, *Si Rex aliquis.* Laſtly, Pope *Urban* II. granted a Plenary Indulgence to ſuch as went unto the Holy War.

The Proteſtants hold,

XVII.

That the Actions and Paſſions of the Saints do ſerve for nothing to the Church.

CONtrary to the expreſs words of their own Bible, *Coloſ.* 1. 24. *I now rejoyce in my ſufferings for you, and fill up that which is behind* (we read *wanting*) *of the afflictions of Chriſt in my Fleſh for his Bodies ſake, which is the Church.* Hence hath ground been always taken of Indulgences, (but much more principally from the ſuperabundant merit of Jeſus Chriſt.) There the Actions and Paſſions of the Saints do ſerve for ſomething to the Church.

Phil.

Phil. 2. 30. *Becauſe for the work of Chriſt he was nigh unto Death, not regarding his Life, to ſupply your lack of Service towards me.*

Contrary alſo to an Article of our Creed, I *believe the Communion of Saints*: For to what purpoſe believe we this, if their Actions and Paſſions may not be imparted to us, nor ſerve to any purpoſe to the Church?

See more, *Pſal.* 119. 63. (we 118.) 1 *Cor.* 12. 12. 2 *Cor.* 11. 28. *Pſal.* 53. (we 52.) 9. 2 *Mac.* 15. 16. *Mat.* 17. 3. *Luke* 9. 30, 31. *Mat.* 27. 52. *Rev.* 5. 8. *Gen.* 26. 5. and 48. 16. *Exod.* 32. 13. *Job* 5. 1. *Hier.* 15. 1. *Iſa.* 37. 35. *Mark* 14. 36. *Luke* 8. 44. *Acts* 5. 15.

All theſe paſſages contain Actions, or Prayers of the Church-Triumphant, for the Militant or Patient, or for both, I care not which they grant, and yet one they muſt needs confeſs.

¶ See the Fathers that affirm the ſame. St. *Aug. lib. de cura pro mort. cap.* 1. The place begins, *Etſi nuſquam.* And again the ſame Saints in the ſame Book, St. *Maximus Serm. de ſanctis Octavio & Adventio.* The place begins, *Cuncti Martyres.* St. *Bede Hiſt. Eccleſ. Angliæ, l.* 3. *cap.* 19. St. *Aug. in Pſal.* 61. The place begins, *Unus enim homo*; as alſo St. *Anſelm* upon the ſame Pſalm.

XVIII. *That*

XVIII.

That no man can do Works of Supererogation.

CONtrary to the expreſs words of their own Bible, *Mat.* 19. 21. *If thou wilt be perfect, go and ſell that thou haſt, and give to the poor, and thou ſhalt have Treaſure in Heaven, and come and follow me.* Hence it plainly appears, that man, by the aſſiſtance of God's Grace, may do ſome things counſelled, which are of more perfection than the things commanded; and theſe we call *Works of Supererogation.*

1 Cor. 7. 25. *Now concerning Virgins I have no commandment of the Lord, yet I give my judgment* (we read *counſel*) *as one that hath obtain'd mercy of the Lord to be faithful.* And verſe 38. *He that giveth her in Marriage doth well, but he that giveth her not in Marriage doth better.* To do that which is counſelled is not neceſſary, becauſe one may nevertheleſs be ſaved; but he who omits what is commanded (unleſs he do Penance) cannot eſcape Eternal Pains.

Mat. 19. 12. *There be Eunuchs which have made themſelves Eunuchs for the Kingdom of Heaven: he that is able to receive it* (we read *take it*) *let him receive it.* But this cannot properly be ſaid of Precepts, as St. *Aug.* noteth upon this place, *Ser.* 61. *de temp.* for of Precepts it is not ſaid, keep them *who is able,* but keep them *abſolutely.*

See more *Luke* 10. 25. 1 *Cor.* 7. 1. *Rev.* 4. 3. *Acts* 2. 44. *Acts* 4. 34.

¶ And the holy Fathers affirm the ſame. St. *Amb. l. de viduit. Origen in c.* 1. 15. *ad Rom. Thoſe things which we do over and above our duty. Euſeb.* 1. *Demonſtrat. cap.* 8. St: *Chryſoſt. hom.* 8. *de act. pœnit. Blame not our Lord, he commandeth nothing impoſſible; yea, many do more than they are commanded. S. Greg. Nicen.* 1. *Moral. cap.* 5.

XIX.

That by the Fall of Adam we have all loſt our Free-will, and that it is not in our power to chooſe good, but only evil.

CONtrary to the expreſs words of their own Bible, 1 *Cor.* 7. 37. *He that ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed in his heart, that he will keep his Virgin, doth well.* But if a man have not freedom of will, as well to the one, as to the other, why doth the Holy Ghoſt *(Prov.* 23. 26.) require of us to give him our heart, if we cannot conſent but unto evil? Therefore it is in our power to chooſe good or evil.

John 1. 11, 12. *He came unto his own, and his own received him not: but as many as received him, to them gave he power to become the ſons of of God.* Words which plainly imply a liberty of will: For when he ſaith, *ſome received him,*

him, and ſome not, who ſees not the liberty, both of the one, and of the other? for theſe would not receive him, and thoſe would.

Deut. 30. 19. *I call Heaven and Earth to record this day againſt you, that* I *have ſet before you life and death, bleſſing and curſing, therefore chooſe life, that both thou and thy ſeed may live.* And rightly we may call Heaven and Earth to witneſs againſt them, who commit the ſame fault touching Grace, which the *Turks* do touching Nature; for the *Turks* believe that the Fire burns not, nor Water wets not, but that God doth it by the Fire and Water. And ſo our Adverſaries ſay, That a man deſireth no good, nor doth no good, but only that God doth all by man; but this is falſe. Therefore, *&c.*

Luke 13. 34. *O Jeruſalem, Jeruſalem,* &c. *How often would* I *have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not?* I would (ſaith Chriſt) and ye would not. What, for God's ſake, can be ſpoke more plainly?

See more *Luke* 10. 42. *Acts* 5. 4. *Ad Philem. verſ.* 14. 1 *Cor.* 7. 37. and 9. 1. 14. 2 *Cor.* 9. 7. *Oſe.* 3. 9. *Numb.* 30. 14. *Joſua* 14. 13. 2 *Reg.* 24. 12. 3 *Reg.* 3, 5. *Eccleſ.* 15. 15. *Mat.* 19. 17. *Joſua* 24. 15. 2 *Sam.* 12. *Prov.* 11. 24. *Pet.* 3. 20. *Iſa.* 1. 19, 20.

See the ancient Fathers. *Euſ. Cæſar. de præp. l.* 1. *c.* 7. ſaith, That thoſe who hold this Opinion do pervert and overthrow *Univerſam vitam humanam, all the whole life of man.* And in very deed his reaſon is good, for upon this conſideration of man's Free-

will,

will, are grounded all political Laws, Precepts, and Prohibitions, Pains and Rewards, which elſe were meerly ſuperfluous, and againſt reaſon. St. *Hilary* 1 *de Trinitate* ſaith, *He would not there ſhould be a neceſſity for men to be the Sons of God, but a power.* St. Aug. l. 1. ad Simp. q. 4. ſaith, *To conſent or not to conſent unto God's vocation, lieth in a man's own will.* So teacheth St. *Amb.* in *Luke*, cap. 12. St. *Chryſoſt.* Hom. 19. in *Geneſ.* St. *Irenæus*, l. 4. cap. 27. St. *Cyril*, lib. 4. in *Joan.* cap. 7. *We cannot in any wiſe deny freedom of will in man.* And St. *Aug.* before-recited ſaith, lib. 2. cap. 4. de Act. cont. Felic. Manich. *How ſhould our Saviour reward every one according to their works, if there were no Free-will?*

XX.

That it is impoſſible to keep the Commandments of God, tho aſſiſted with his Grace, and the Holy Ghoſt.

CONtrary to the expreſs words of their own Bible, *Phil.* 4. 13. I *can do all things, through Chriſt that ſtrengtheneth me.* Therefore it is poſſible to keep the Commandments, or elſe it is falſe that he could do all things.

Luke 1. 5, 6. The Scripture ſpeaking of *Zachary* and *Elizabeth*, ſaith, *And they were both righteous before God, walking in all the Commandments and Ordinances of the Lord, blameleſs.* Yet Proteſtants uſually ſay, that none are ſo righteous as that they can keep any of them; but

but theſe two were ſo righteous as they kept all of them: Now whether of theſe wilt thou believe, St *Luke*, or our Reformers?

Luke 11. 27, 28. *Bleſſed is the womb that bare thee, and the paps which thou haſt ſucked: But he ſaid, Yea, rather bleſſed are they that hear the word of God, and keep it.* Chriſt pronounceth them bleſſed, who hear the word of God, and keep it: But the Commandments are the word of God, (which they affirm no man can keep) therefore they affirm that no man can be bleſſed. And like unto this is that of *John* 13. 17. *Mat.* 12. 50. *John* 14. 23. with an infinite number of ſuch-like places, in their own Bible; all which this their falſe Doctrine doth in plain terms contradict.

Luke 11. 2. *Thy will be done as in Heaven, ſo in Earth.* In this Petition, either we demand a thing impoſſible, or elſe the Saints in Heav'n fulfil not the Will of God in all things; elſe it may be fulfill'd alſo by us on the Earth, (one of the three.) But the two firſt are great abſurdities; therefore the latter is to be granted.

1 *John* 5, 3. *For this is the love of God, that we keep his commandments, and his commandments are not grievous.* If the Commandments were impoſſible, they could bind no man; for it is not to be conceived how one ſhould ſin in a thing which he could not poſſibly avoid. And (if this were admitted) Chriſt ſaying to the young man in the Goſpel, *If thou wilt enter into Heaven, keep the Commandments*, were as much as if he had ſaid, If thou

wilt

wilt enter into Heaven, take hold of the Moon between thy teeth.

See more *Ezek.* 36. 27. *Mat.* 11. 30. and 19. 17. *Eccleſ.* 15. 15. *Rom.* 13. 8. 10. and 73. *Joſua* 11. 15. and 22. 5. *Pſal.* 17. 3. *Deut.* 30. 11. 1 *John* 2. 4. *Job* 27. 6. and 1. 22. *Rom.* 2. 27. *Luke* 10. 28, &c. 15. 7. 3 *Reg.* 14. 8. and 15. 5. *Epheſ.* 1. 4. *Galat.* 5. 14. *Gen.* 6. 9.

¶ See *Origen hom.* 9. *in Joſuam*, St. *Cyril l.* 4. *cont. Julian.* St. *Hilar. in Pſal.* 118. St. *Hitr. l.* 3. *cont. Pelag.* St. *Baſil*, who ſaith, *It is an impious thing to ſay that the Commandments of God are impoſſible.*

They maintain,

XXI.

That Faith only juſtifieth; and that Good Works are not abſolutely neceſſary to Salvation.

CONtrary to the expreſs words of their own Bible, 1 *Cor.* 13. 2. *And though* I *have the gift of Propheſie, and underſtand all Myſteries, and all Knowledge; and although* I *have all Faith, ſo that* I *could remove Mountains, and have no Charity,* I *am nothing.* Therefore Faith only doth not juſtifie; yea, this plainly proves, that Faith is nothing to Salvation, without Good Works.

James 2. 24. *Ye ſee therefore how that by works a man is juſtified, and not by Faith only.* Wherefore St. *Aug. lib. de fide & operibus,*

cap.

cap. 14. writes, That this Hereſie was an old Hereſie, even in the Apoſtles times. And in the Preface of his Comment upon the 32 *Pſalm*, he warns all men, that this deduction upon this Speech of St. *Paul*, *Abraham was juſtified by Faith, therefore works be not neceſſary to Salvation*, is the right way to Hell and Damnation. See the *Rhemes* Teſtament upon this place.

James 2. 14. *What doth it profit, my Brethren, though a man ſay he hath Faith, and not Works? Can Faith ſave him?* This Propoſition [but eſpecially the former] is directly oppoſite to that which our Adverſaries hold. Neither can they pretend that there is the like oppoſition or contradiction betwixt St. *James*'s Speeches and St. *Paul's*; for though St. *Paul* ſay, *Man is juſtified by Faith*, yet he never ſaith, *by Faith only*.

Gal. 5. 6. *For in Jeſus Chriſt neither Circumciſion availeth any thing, nor Uncircumciſion, but Faith worketh by Love.* Note well this place; for if our Adverſaries, who pretend conference of places to be the only Rule to explicate the hard paſſages of holy Scripture) had followed but this their own Rule, this one Text would have cleared unto them all other, wherein Juſtice and Salvation might ſeem to be attributed to Faith alone.

See more, *Matt.* 7. 21, 22. *Matt.* 5. 21. *Matt.* 19. 17. and 11. 26. *Matt.* 12. 33. *Matt.* 16. 16. *Galat.* 3. 12. 1 *Tim.* 5. 8. 1 *Joan.* 2. 4. 1 *Joan.* 3. 22. *Rom.* 3. 31. *Phil.* 2. 12.

¶ The

¶ The Fathers that affirm this are, *Origen in 5 Rom. S. Hilar. cap. 7. in Mat.* And St. *Ambr. in 4. ad Heb.* ſaith, *Faith alone ſufficeth not.* St. *Aug. de fide & operibus, cap. 15.* ſaith, I *ſee not why Chriſt ſhould ſay,* If thou wilt have life everlaſting, keep the Commandments, *if without obſerving them, by only Faith, one might be ſaved.*

XXII.

That no Good Works are meritorious.

COntrary to the expreſs words of their own Bible, *Matt.* 16. 27. *For the Son of Man ſhall come in the glory of his Father, with his Angels, and then he ſhall reward every man according to his works.* He ſaith not that he ſhall reward every man according to his *mercy*, or their *faith.* So St. *Aug. de verbis Apoſt. Serm.* 35. doth interpret.

Mat. 5. 12. *Rejoyce and be glad, for great is your reward in Heaven.* The word *reward*, in Latin and Greek ſignifieth *wages* and *hire*, due for works, and ſo preſuppoſeth a meritorious deed. as the Rhemiſh Teſtament noteth upon this place.

Again, Mat. 10. 42. *Whoſoever ſhall give to drink unto one of theſe little ones, a cup of cold water only, in the name of a Diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his reward.* Therefore Good Works are meritorious.

2 *Cor.* 5. 10. *For we muſt all appear before the Judgment-ſeat of Chriſt, that every one may*

receive the things done in his body, according to that he hath done, whether it be good or bad. Words moſt clear, that Heaven is as well the Reward of good works, as Hell is the Stipend of evil: Therefore they muſt needs be enemies of a good Life, and of all good Works, who teach the contrary.

See more, 1 *Cor.* 19. 17. & 18. 25. *Heb.* 11. 26. *Pſal.* 18. 20. 1 *Cor.* 4. 5. & 3. 8. 2 *Eſdras* 15. 19. *Apoc.* 22. 12. *Apoc.* 16. 6. *Apoc.* 3. 4. & 22. 12. *Rom.* 2. 6. *Eccleſ.* 12. 2. *Coloſ.* 3. 23. *Luke* 16. 9. & 6. 38. *Gen.* 15. 1. *Jerem.* 31. 16. *Sap.* 5. 16. 1 *Tim.* 4. 8. 2 *Theſ.* 1. 6. *Rom.* 11. 21.

¶ The holy Fathers unanimouſly affirm the ſame. St. *Amb. de Apolog. David. cap.* 6. St. *Hier. l.* 3. *cont. Pelag.* St. *Aug. de ſpiritu & lit. cap. ult.* and others.

XXIII.

That Faith once had, cannot poſſibly be loſt.

CONtrary to the expreſs Words of their own Bible, *Luke* 8. 13. *They on the Rock, are they, which when they hear, receive the word with joy, and theſe have no root, which for a while believe, and in the time of tentation fall away.* Therefore Faith once had, may afterwards be loſt.

1 Tim. 1. 18, 19. *This charge I commit unto thee, Son* Timothy, *according to the Propheſies which went before on thee, that thou by them mighteſt war the good warfare, holding Faith and a good conſcience, which ſome having put away, con-*

concerning Faith have made ſhipwreck. Both which places do plainly reprove this falſe Doctrin, That no man can fall from the Faith, which he once truly had.

2 Tim. 2. 16, &c. *Shun prophane and vain bablings, for they will increaſe unto more ungodlineſs: And their word will eat as doth a canker, of whom is* Hymeneus *and* Philetus, *who concerning the truth have erred, ſaying, that the reſurrection is paſt already, and overthrow the faith of ſome.* If Faith once had could not be loſt, this ſaying of the Apoſtle ſhould be falſe.

See more, 1 *Tim.* 6. 20. *Revel.* 2. 5. *Luke* 19. 24. *Matt.* 25. 8, &c. *Rom.* 11. 20.

¶ The Fathers affirm the ſame frequently; and among the reſt, St. *Aug. de gratia & lib. arb. de corrup. & gratia, & ad Articulos falſo impoſitos, Concil. Trid. Seſſ.* 6. *cap.* 9, 12, 13. and others.

They maintain,

XXIV.

That God by his Will, and inevitable Decree, hath ordained from all Eternity who ſhall be damned, and who ſaved.

Contrary to the expreſs Words of their own Bible, 1 *Tim.* 2. 3, 4. *God our Saviour, who will have all men to be ſaved, and to come to the knowledge of the truth.* Meaning by his conditional will, that is to ſay, if men will themſelves, by accepting, doing,

or having done all things requiſite by God's Law; for God uſeth not his abſolute Will, or Power towards us in this caſe: Therefore he hath not willed, and inevitably decreed any at all to be damned, as our Adverſaries hold.

2 *Pet.* 3. 9. *The Lord is not ſlack concerning his promiſe*, &c. *not willing that any ſhould periſh, but that all ſhould come to repentance.* Therefore he is far from ever making any ſuch Decree, as our Adverſaries would perſuade us.

Wiſdom 1. 13. *For God made not Death, neither hath he pleaſure in the deſtruction of the living.* The reaſons which conclude this truth, are manifeſt; for we muſt aſſure nothing of thoſe things, which depend upon the only Will of God, without clear and evident Revelation: But Predeſtination is ſuch: Therefore, &c.

See more, *Oſee* 13. 9. *Ezek.* 18. 32. *Wiſd.* 11. 24. *Joan.* 3. 16. *Rom.* 11. 20, 32. *Prov.* 20. 9. and 28. 14. *Phil.* 2. 12. 1 *Cor.* 4. 4. and 9. 27. and 10. 12. *Eccleſ.* 5. 5. *Job* 9. 2. *Joel* 2. 14. *Jonas* 3. 9. *Acts* 8. 20. *Jerem.* 17. 9. 2 *Joan.* 1. 8.

¶ See the Fathers that affirm the ſame; in particular St. *Aug. l.* 1. *civit. Tertul. orat. cap.* 8. St. *Cypr. lib.* 4. *epiſt.* 2. and St. *Amb. lib.* 2. *de Cain & Abel*, will not that we refer unto God the prevarication of *Adam*, or the treaſon of *Judas*, tho he knew the ſin before it was committed.

Further

Further they hold,

XXV.

That every one ought infallibly to assure himself of his Salvation, and to believe that he is of the number of the Predestinate.

CONtrary to the expreſs Words of their own Bible, 1 *Cor.* 9. 27. *I keep under my body, and bring it into subjection, leſt that by any means, when I have preached to others, I my ſelf ſhould be a caſt away.* A man would think, that St. *Paul* might be as ſure, and as confident of God's Grace and Salvation, as any one of our Proteſtants be; and yet you ſee he durſt not adhere unto their preſumptuous and unhappy ſecurity.

Rom. 11. 20, 21. *Thou ſtandeſt by Faith, be not high-minded, but fear; for if God ſpared not the natural branches, take heed leſt he alſo ſpare not thee. Behold therefore the goodneſs and ſeverity of God: on them which fell, ſeverity; but towards thee goodneſs, if thou continue in his goodneſs, otherwiſe thou alſo ſhalt be cut off.* And *Philip.* 2. 12. *Work out your own ſalvation with fear and trembling.* Moſt plain and forcible places againſt the vain ſecurity of Salvation.

See more, *Prov.* 28. 14. *Eccleſ.* 9. 1, 2. 2 *Tim.* 2. 15. 2 *Pet.* 1. 10. *Tob.* 2. 12, 13. *Pro.* 20. 9. *Eccleſ.* 5. 5. *Job* 9. 20. *Pſal.* 18. 13. 1 *Cor.* 4. 4. *Deut.* 4. 29. 2 *Cor.* 10. 18. 1 *Pet.* 1. 17.

¶ See St. *Amb. ſer.* 5. *in Pſal.* 118. St. *Baſil in conſtit. Monaſt. cap.* 2. St. *Hierom. l.* 2. *adverſ. Pelagianos, & l.* 3. *in Ferem. cap.* 13. St. *Chryſoſt. hom.* 87. *in Joan.* And St. *Aug. in Pſal.* 40. *ſaith*, I know full well that the juſtice of my God remaineth: Whether my own juſtice remain or no, I know not; for the Apoſtle terrifieth me, ſaying, *He that thinketh himſelf to ſtand, let him take heed leſt he fall.* St. *Bern. Ser.* 3. *de Advent. & Ser.* 1. *de Septuageſ. ſaith*, Who can ſay, I am one of the Elect? *&c.*

XXVI.

That every man hath not an Angel-Guardian, or Keeper.

COntrary to the expreſs VVords of their own Bible, *Mat.* 18. 10. *Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, that in Heaven, their Angels do always behold the face of my Father, which is in Heaven.* Therefore they have their Angel-keeper: a thing ſo plain, that *John Calvin* durſt not deny it, although he would ſeem to make a doubt of it. *lib.* 1. *Inſt. cap.* 14. *ſect.* 7.

Pſal. 91. (we 90.) 11, 12. *He ſhall give his Angels charge over thee, to keep thee in all thy ways: they ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone.* This very paſſage St. *Cyril* of *Alexandria*, *lib.* 4. *cont. Julian*, applieth to our Angel-keeper.

Acts

Acts 12. 13, &c. St. *Peter* knocking at the door, they ſaid, *It is his Angel.* Lo, how apparently the Faith of the primitive Church appeareth concerning this point.

See more, 1 *Cor.* 11. 10. *Zachary* 3. 10. *Luke* 15. 10. *Luke* 16. 2. *Tob.* 5. 15, 20. *Tob.* 12. 12. *Tob.* 5. 27. *Exod.* 23. 23. *Joſua* 5. 13. *Numb.* 22. 22, 31. *Gen.* 24. 40. *Dan.* 9. 22.

See St. *Greg. Dial.* 4. *cap.* 58. St. *Athanaſ. de communi Eſſentia.* St. *Chryſoſt. hom.* 3. *in ep. ad Coloſ. lib.* 6. *de Sacerd.* *Greg. Turonenſ. lib. de gloria Mart.* St. *Aug ep. ad Prob. cap.* 9. & *epiſt.* 69. *ad fratres in eremo lib.* 11. *cap.* 31. *civit.* St. *Hier.* upon theſe words, *Their Angels*, &c. *Mat.* 18. 10. teacheth, ['That 'it is a great dignity, and marvelous bene-'fit, that every one hath from his Nati-'vity, an Angel for his Cuſtody and Patro-'nage.

XXVII.

That the holy Angels pray not for us, nor know our thoughts and deſires on Earth.

COntrary to the expreſs Words of their own Bible, *Zach.* 1. 9, 10, 11, 12. *Then the Angel of the Lord anſwered and ſaid, O Lord of Hoſts, how long wilt thou not have mercy on* Hieruſalem, *and on the Cities of* Juda, *againſt which thou haſt had indignation theſe threeſcore and ten years!* And what, I pray you, is a Prayer, if this be not? Therefore the holy Angels pray for us.

Tob. 12. 12. *Now therefore, when thou didſt pray, and* Sarah *thy Daughter-in-law, I did bring the remembrance of your prayers before the Holy One.* He who pleaſeth to read the whole Chapter, ſhall clearly ſee the manifold benefits, beſides this one, which men receive at the hands of Angels; for which ſee the Annotations of the Catholic Bible upon this place.

Rev. 8. 4. *And the ſmoke of the incenſe of the prayers of the Saints aſcended up before God out of the Angels hand.* What can be poſſibly ſpoken more plain, to prove that Angels offer up Prayers before God? Yea, this very place is ſo underſtood by St. *Irenæus, l.* 4. *cap.* 34. towards the end.

See more, *Gen.* 19. 18, 19, 20. *Dan.* 8. 15. *Dan.* 9. 20. *Acts* 5. 19.

¶ See alſo St. *Hilary in* Pſal. 129. who ſaith, 'The Interceſſion of Angels God's 'Nature needeth not, but our Infirmity doth. St. *Amb. lib. de viduis Victor. Vtic. lib.* 3. *de perſecut. Vandal.*

XXVIII.

That we may not pray to them.

CONtrary to the expreſs Words of their own Bible, *Gen.* 48. 16. *The Angel which redeemed me* (we read, *delivered me*) *from all evil, bleſs theſe lads,* &c. Here ſome perhaps will ſay, that this was God, and not an Angel. This is but a ſorry ſhift. for God had not then redeemed man, but long

long after. Yea, this very paſſage is applied by St. *Chryſoſtom* to our Angel-Guardian, *hom.* 3. *upon the* 1 *to the Coloſ.* and by St. *Hierom upon the* 66 *of Iſa.* Alſo St. *Baſil, l.* 3. *cont. Eunom.* affirmeth, That this was ſpoken of a true Angel, and not of God; which being ſo, who can with reaſon ſay he prayed not unto him?

Tob. 5. 16. *And when his ſon had prepared all things for the journey, his father ſaid, Go thou with this man, and God which dwelleth in Heaven, proſper your journey, and the Angel of God keep you company.* Both God is here prayed unto, and his Angel alſo at the ſame inſtant, ſaying, *God proſper you in your journey, and the Angel of God keep you company.*

Hoſea 12. 4. *Yea, he had power over the Angel, and prevailed; he wept, and made ſupplication unto him.* Lo, what is plain, if this be not, for proof of prayer to the Bleſſed Angels?

But ſome perhaps will ſay, I could be perſuaded to pray to Angels, if I could aſſure my ſelf that they could hear me, and knew what paſſeth here on Earth. To this I anſwer likewiſe out of their own Bible, *Luke* 15. 10. *There is joy in the preſence of the Angels of God over one ſinner that repenteth.* Now, what more plain, than that the Angels in Heaven know what we do on Earth? which if they did not, how could they rejoyce at the converſion of a ſinner? Therefore we may pray lawfully unto them.

See more, *Song of the three children*, verſe 36. *Pſal.* 14. 8. *Numb.* 22. 34. *Gen.* 19 18, 19, 20. *Pſal.* 148. 2.

¶ St. *Auguſtine* expounding thoſe words of *Job* 19. 21. *Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me*; ſaith expreſly, That holy *Job* addreſſed them to the Angels. As alſo thoſe other of *Job* 5. 1. *Call now, if there be any that will anſwer thee*, &c. the ſame St. *Aug.* expoundeth of praying to Angels, in his *Annot.* upon *Job*.

Proteſtants hold,

XXIX.

That the Angels cannot help us.

CONtrary to the expreſs words of their own Bible, *Dan.* 10. 13. *Michael, one of the chief Princes, came to help me.* Which is further verified, *Rev.* 12. 7, 10. where the ſelf-ſame Angel, with his fellow-Angels, fought a Battel with the Dragon, and with his Angels. Therefore they can help us.

And verſe 21. *And there is none that holdeth with me in theſe things, but* Michael *your Prince.* Therefore the Angels can help us.

Acts 12. from ver. 7. to ver. 12. *Now I know of a ſurety that the Lord hath ſent his Angel, and hath delivered me.*

See more, *Mat.* 2. 13. *Mat.* 4. 6. *Pſal.* 91: (we 90.) 11, 12. *Acts* 5. 19. *Acts* 27. 23: *Pſal.* 104. (we 103.) 4. *Heb.* 1. 7. *Luke* 16. 22. *Gen.* 19. 10, 15, 16. *Gen.* 2. 17. *Iſa.* 63. 9.

¶ The

¶ The ancient Fathers affirm the ſame. St. *Juſtin. Apol.* 2. St. *Amb. l. de vid. Victor. Vticenſ. l.* 3. *de perſec. Vand.* And St. *Aug. de civit. l.* 12. *cap.* 31. ſaith, [' The holy 'Angels do help us without all difficulty, 'becauſe with their ſpiritual motions (pure 'and free) they labor or travel not.] Again in *Pſal.* 62. he ſaith, [' The Angels wait up-'on us Pilgrims, and by the commandments 'of God do help us.] The place begins, *Attendunt nos peregrinos.*

XXX.

That no Saint deceaſed, hath afterward appeared to any upon earth.

COntrary to the expreſs words of their own Bible, *Matt.* 17. 3. *And behold there appeared unto them* Moſes *and* Elias *talking with him.* Therefore Saints deceaſed, have afterwards appeared to ſome on Earth.

Mat. 27. 52. *And the graves were opened, and many bodies of Saints which ſlept, aroſe, and came out of the graves after his reſurrection, and went into the holy City, and appeared unto many,* &c.

2 Mac. 15. 12. *Onias the high Prieſt, after he was dead, appeared unto Judas Machabæus alive*: the like did *Samuel* unto *Saul.* What ſhall we ſay then to thoſe that will deny a truth ſo clear? for ſome ſuch my ſelf have met withal.

See more *Luke* 16. 27. 28. *John* 11. 44. *Luke* 7. 15. *and* 23. *Mat.* 9. 25. *Mark* 5. 42.

¶ See St. *Bede l.* 5. *cap.* 13. *hiſt. of England*; and St. *Gregory* in his book of Morals, in ſundry places.

XXXI.

That the Saints deceaſed know not what paſſeth here on earth.

CONtrary to the expreſs words of their own Bible, *Luke* 16. 29. where *Abraham* knew that there were *Moſes* and the Prophets Books here on Earth, which he himſelf had never ſeen when he was alive, as St. *Aug.* witneſſeth, *lib. de cura pro mortuis, cap.* 14. Therefore the Saints deceaſed know what paſſeth here on Earth.

John 5. 45. *Do not think that I will accuſe you to the Father; there is one that accuſeth you, even Moyſes, in whom ye truſt.* But how could *Moyſes* (dead two thouſand years before) accuſe thoſe that were then living, if the Saints deceaſed know not what paſſeth here on Earth?

Like unto this, is that *Revel.* 12. 10. *And I heard a loud voice ſaying in Heaven,* &c. *The accuſer of our Brethren is caſt down, which accuſeth them before our God day and night.* Now, the Devils cannot accuſe men day and night before God, but they muſt firſt know whereof: who then will for ſhame deny that to Saints and Angels, which muſt needs be granted to the very Devils?

2 *Kings* 6. 12. (we 4 *Kings*) *O King,* Eliſha *the Prophet that is in* Iſrael, *telleth the King*

King of Israel *the words that thou speakest in thy Bed-chamber.* Hence I thus argue; If the Light of Prophecy could extend it self so far as to make known, see, and understand things so secret, yea, even to inward thoughts; who can with reason deny, that the Light of Glory can do the same in the souls of the Blessed?

The like is proved out of many other places of holy Scripture, as 2 *Reg.* 5. 26. where the Prophet *Elizeus*, being afar off, saw all that passed betwixt *Naaman* and *Giesi* his Servant. St. *Paul* was wrapt into the third Heaven, and saw that which was not to be told to man, 1 *Cor.* 12. St. *Stephen* saw from Earth Christ sitting at the right hand of his Father, *Acts* 7. The rich Glutton saw from Hell to Heaven (as Protestants confess;) how then say they, that the Saints cannot know or see from Heaven to Earth?

And without some reciprocal knowledge, there could be no Communion at all between the Saints in Heaven and the Faithful on Earth, (the which is an Article of our Creed) which notwithstanding the continual passage of souls thither, doth convince.

See more, *Mat.* 19. 38. *Rev.* 2. 26. *Luke* 22. 30. *Acts* 5. 31. *Kings* 28. 14. *Eccles.* 4. 6. 23.

¶ See *Eusebius Serm. de Annunt.* St. *Hier. in epitaph. Paul.* St. *Maximus Serm. de* St. *Agnete.*

XXXII.

That the Saints pray not for us.

CONtrary to the expreſs words of their own Bible, *Rev.* 5. 8. *The four and twenty Elders fell down before the Lamb, having every one of them Harps, and golden Vials full of Odors, which are the Prayers of Saints.* Lo, how among ſo many Divine and unſearchable Myſteries ſet down in Holy Writ without expoſition, it pleaſed God that the Apoſtle himſelf ſhould clearly open this point unto us, ſaying, *which* (Odors) *are the Prayers of Saints*, that ſo our Adverſaries may have no excuſe of their error. Therefore the Saints pray for us.

2 Machab. 15. 14. *Then* Onias *anſwered, ſaying, This is a lover of the brethren, who prayeth much for the people, and for the holy City, to wit,* Jeremiah *the Prophet of God.* Ancient *Origen, hom.* 18. *in Joan.* ſaith, It appeareth that Saints, departed from this life, have care of the people, as it is written in the Acts of the *Machabees*, many years after the death of *Jeremy.*

Jerem. 15. 1. *Though Moyſes and Samuel ſtood before me, yet my mind could not be towards this people.* Hence St. *Hierom* in his Commentaries, and St. *Greg. lib.* 9. of his Morals, *c.* 12. do gather, that *Moyſes* and *Samuel* after their death, both could, and did ſometimes, pray for the ſame people; for otherwiſe it ſhould be abſurd to ſay, *Though* Moyſes *and* Samuel *ſtood before me*, &c. Baruch

Baruch 3. 4. *O Lord Almighty, thou God of* Iſrael, *hear now the Prayers of the dead* Iſraelites, (we read, *of the dead of* Iſrael.) And *Theodoret* paraphraſing upon the Prophet *Baruch*, interpreteth this place as Catholics do. Therefore the dead of *Iſrael* prayed for the living.

Revel. 2. 26, 27. *And he that overcometh, and keepeth my works unto the end, to him will I give power over the Nations, and he ſhall rule them with a rod of iron.* Since Jeſus Chriſt therefore imparteth his power unto them upon Nations, therefore they may with Jeſus Chriſt, and by Jeſus Chriſt, pray for thoſe over whom they are thus eſtabliſhed. So St. *Auguſtin* expoundeth the ſame, writing upon the ſecond Pſalm.

We read alſo in the 16*th* of St. *Luke*, that the rich Glutton in Hell prayed for his brethren that were on Earth. If therefore the Saints in Heaven pray not for us their brethren on earth, then we may ſay that greater is the Charity of the damned, than of the ſaved. But this were too abſurd to ſay. A concluſion which St. *Auguſtin* draweth from this very place.

¶ See St. *Aug. Serm.* 15. *de verbis Apoſt.* St. *Hilar. in Pſalm* 129. St. *Damaſcen. lib.* 4. *de fide, cap.* 16. with many others.

XXXIII. *That*

XXXIII.

That we ought not to beſeech God to grant our Prayers in favour of the Saints, or their Merits: nor do we receive any benefit thereby.

TWo ways there are of praying by the mediation of the B. Saints: The one by beſeeching God to grant our deſires in favor of Them, and their Merits; the other, by expreſly praying them to intercede and pray to God for us. Both being impugned by our Reformers, we will prove them out of their own Bible.

The proof of the firſt is contrary to the expreſs words of their own Text, *Exod.* 32. 13. *Remember* Abraham, Iſaac, *and* Iſrael, *thy ſervants, to whom thou ſwareſt by thine own ſelf, and ſaidſt unto them, I will multiply your ſeed as the ſtars of heaven,* &c. *And our Lord repented* (we read, *was pacified*) *of the evil which he thought to do unto his people.* See how plainly *Moyſes* prayed to God by the mediation of the holy Patriarchs. A form of Prayer ſo pleaſing to him, as having ſaid a little before, that *for their ſin of Idolatry he would conſume them*; the memory of his holy ſervants being but laid before him, he preſently pardoned them. Therefore we may beſeech God to grant us our Prayers in favor of them. *Theod. quæſt.* 67. *in Exod.* writeth, That *Moyſes* not thinking himſelf ſufficient to appeaſe God by himſelf, added the Interceſſion

ceſſion of the holy Patriarchs: and the like doth St *Aug quaſt.* 149. *in Exod.*

2 Chron. 6. 16. *Now therefore, O Lord God of* Iſrael. *keep with thy ſervant* David *that which thou haſt promiſed him.* And *Pſal.* 132. (we 131.) *Lord remember* David, *and all his afflictions.* Lo again, the Faith of the ancient Church of God, before the coming of Jeſus Chriſt, and how fervent they were in this Devotion, ſtill alledging the Memories and Merits of their Saints deceaſed, thereby to move God's mercy towards them. So prayed *Solomon*, 2 *Chron.* 1. 9. ſo prayed *Iſai.* 63. 17. ſo prayed *Heſter*, 13. 14. ſo prayed *David*, 1 *Chron.* 29. 18. naming *Abraham*, *Iſaac*, and *Jacob*, for his Interceſſors. Who ever heard a Proteſtant to ſay, Lord remember thine own Mother, and all her afflictions, or *Peter* and *Paul*, and their perſecutions? Nay, they deſire the Papiſts to hold them blameleſs, for fear (forſooth) leſt they ſhould blaſpheme.

Exod. 20. 5. *I the Lord thy God am a jealous God, viſiting the iniquity of the Fathers upon the Children, unto the third and fourth generation of them that hate me, and ſhewing mercy unto thouſands of them that love me, and keep my Commandments.* Here again God threateneth to puniſh the demerits of wicked men deceaſed, unto the fourth generation of their Children alive; and to reward the Merits of good men deceaſed, unto the thouſandth generation of their Children alive. Therefore we at this very day receive benefits by means of our godly Anceſtors deceaſed a

thouſand

thouſand Generations ago. Thus much proof of the firſt point, and to paſs unto the ſecond.

XXXIV.

That we ought not expreſly to pray them to pray, or intercede to God for us.

CONtrary to the expreſs Words of their own Bible, *Luke* 16. 24. *Father* Abraham, *have mercy on me, and ſend* Lazarus, *that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame.* Lo, two Saints are here prayed unto, and beſought, in one verſe; and yet our Reformers uſually bid us ſhew them ſo much as one place in all the Bible for proof hereof: where then, for God's ſake, are their eyes?

But they will reply, and ſay, that this is a Parable, and not a Prayer; which we deny, offering to be tried by the voice of ten renowned and ancient Fathers, all affirming this to be a true Hiſtory, and not a Parable; as, *Theophilact*, *Tertullian*, *Clemens Alexandrinus*, St. *Chryſoſtom*, St. *Irenæus*, St. *Ambroſe*, St. *Auguſtin*, St. *Gregory*, *Euthimius*, and our Countrey-man *Venerable Bede*.

But grant it to be a parable; what doth this make either for them, or againſt us? For every Parable is either true in it ſelf, and in the perſons named; or at leaſt is, or may be true in ſome other; or elſe it were a flat lye, or at leaſt a fiction or fable, which I preſume they will never deny. Where-

Whereupon I thus conclude, as *St. Auguſtin* did a little before upon the ſelf-ſame Hiſtory; If the rich Glutton in Hell prayed to *Abraham*, who (as our Reformers ſay) was in Heaven, why may not we, who are on Earth, pray to them who are in Heaven?

Job 5. 1. *Call now, if there be any that will anſwer thee, and to which of the Saints wilt thou turn?* (we read, *and turn to ſome of the Saints.*) Now, if it had not been the cuſtom in the time of *Job*, to invocate the holy Saints, it had been frivolous for *Eliphas* to have asked *Job* to which of the Saints he would turn him. Whereto I add, that *St. Auguſtin* expounds this very place in his Annotations upon *Job*, in the ſame ſenſe that Catholics do; yea, and long before him the ſeventy Interpreters. See more 2 *Pet.* 1. 15. *Dan.* 3. 28. *Heſter* 13. 14. 1 *Chron.* 29. 18. *Luke* 16. 9. and 15. 10.

¶ The Fathers that affirm the ſame are, *St. Dionyſius cap.* 7. *Eccleſ. Hier. St. Athanaſius Serm. de Annunt. St. Baſil orat. in* 44 *Mart. St. Chryſoſt. hom.* 66. *ad popul.* Finally, *St. Hier.* prayed to *St. Paula, in Epiſt. St. Paulæ*; *St. Maximus* to *St. Agnes, Serm. de St. Agnete*; *St. Bernard* to our bleſſed Lady, and the like.

XXXV. *That*

XXXV.

That the Bones, or Relics of Saints, are not to be kept, or reſerved; no vertue proceeding from them, after they be once dead.

CONtrary to the expreſs words of their own Bible, 2 *Kings* (we 4.) 13. 21. where it is written, that the Bones of *Eliſha* being touched by one that was dead, they did revive him. But this could not be, had not ſome virtue proceeded from them.

Acts 5. 14, 15. *And believers were the more added to the Lord, multitudes both of men and women; inſomuch that they brought forth the ſick into the ſtreets, and laid them on Beds and Couches, that at the leaſt the ſhadow of* Peter *paſſing by, might overſhadow ſome of them.* It followeth in ours, *(and that they all might be delivered from their infirmities)* which is quite left out in the *Engliſh* Bibles, tho' thoſe ſet forth in the beginning of Queen *Elizabeths* Reign have it as ours, in particular that of *An.* 1560. Whereupon St *Auguſtin Serm.* 39. *de Sanctis, ſaith,* If the ſhadow of St. *Peter*'s body could help then, how much more now the fulneſs of his power? Wherein he ſuppoſeth two things; the one, That the ſhadow of his body, being here on Earth, did both help and heal Infirmities, (which the late *Engliſh* Bibles all leave out, as I ſaid, becauſe it makes not for them;) the other, That being in Heaven, he can ſtill help us by his power.

Acts

Acts 19. 11, 12. *And God wrought ſpecial miracles by the hands of* Paul, *ſo that from his body, were brought unto the ſick, handkerchiefs, or aprons, and the diſeaſes departed from them, and the evil ſpirits went out of them.* St. *Chryſoſtom, tom.* 5. *cont. Gentiles, Quod Chriſtus ſit Deus,* in a whole Book proveth hereby, and by the like vertue of other Saints, and their Relics, that Chriſt their Lord and Maſter is God, whoſe ſervants ſhadows and napkins could do ſuch wonders.

See more *Exod.* 13. 19. 2 *Reg.* 2. 8, 14. *John* 1. 27. where St. *John* had a reverend eſteem of the very Lachet of our Savior's ſhoe, as of a Relic, which he was not worthy to unbuckle, or touch with his hand; and the woman with the bloody flux, of the hem of his holy garment.

¶ See the ancient Fathers that affirm the ſame; *Euſeb. lib.* 7. *hiſt. cap.* 15. St. *Athanaſius in vita S. Antonii,* St. *Baſil in Pſalm* 115. St. *Chryſoſt. Serm. de ſanctis Juventio & Maximo. And* St. Ambroſe *ſaith,* But if you ask me what I honor in fleſh diſſolved? I honor in the Martyr's fleſh his wounds received for Chriſt's name; and I honor his Aſhes, made holy by the Confeſſion of Chriſt.

Proteſtants

Proteſtants hold,

XXXVI.

That Creatures cannot be ſanctified, or made more holy than they are already of their own nature.

CONtrary to the expreſs words of their own Bible, 1 *Tim.* 4. 4. *For every Creature of God is good, and nothing to be refuſed, if it be received with thanksgiving, for it is ſanctified by the Word of God and Prayer.* Yea, it was a common uſe in the primitive Church to bring Bread to Prieſts to be hallowed, *Author oper. imp hom.* 14. *in Matt.* and being bleſſed, to ſend it for ſacred Tokens from one Chriſtian to another, as St. *Aug.* witneſſeth, *Ep.* 31, 34, 35, 36.

Mat. 23. 17. *Ye fools and blind, whether is greater the Gold, or the Temple that ſanctifieth the Gold?*

Matt. 23. 19. *Ye fools and blind, whether is greater, the Gift, or the Altar that ſanctifieth the Gift?* Lo, how plainly our Lord affirmeth in both theſe places, that the Temple ſanctifieth the Gold, and the Altar the Gift; and generally all Creatures, ſevered from common and profane uſe to Religion, and Worſhip of God, are thereby made ſacred and holy. Are not they therefore much to be blamed, who keep ſuch a ſcoffing at holy Water, holy Aſhes, and the like?

See more 2 *Reg.* 2. (we 4. 2) where the Prophet *Eliſeus* applied Salt to the healing and purifying of the Waters. *Tobit* 6. 8. where the Angel *Raphael* uſed the Liver of a Fiſh, to drive away the Devil. 1 *Sam.* (we 1 *Kings*) 16. where *David*'s Harp and Pſalmody kept the Evil Spirit away from *Saul*.

¶ See St. *Greg. l.* 1. *Dial. cap.* 4. St. *Aug. lib.* 18. *de civit. Dei.* St. *Hier. in the life of Hilarion, poſt medium.* St. *Bede, lib.* 1. *cap.* 30. *hiſt. Angliæ.*

XXXVII.

That Children may be ſaved by their Parents Faith, without the Sacrament of holy Baptiſm.

CONtrary to the expreſs words both of Truth it ſelf, and alſo of their own Bible. *John* 3. 5. *Verily, verily, I ſay unto thee, except a man be born of water, and of the ſpirit, he cannot enter into the kingdom of God.* Therefore they cannot be ſaved without Baptiſm.

Titus 3. 5. *Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the Holy Ghoſt.*

Mark 16. 16. *He that believeth, and is baptized, ſhall be ſaved, but he that believeth not, ſhall be damned.*

Seeing Infants therefore cannot believe, they muſt at leaſt be baptized, or elſe they cannot be ſaved.

Here

Here they will object againſt us that of St. *Paul*, 1 *Cor.* 17. 14. That the Children of the Faithful are ſanctified: But if they underſtand by their *ſanctification*, that they are born without ſin, they do directly oppugn St. *Paul*, who affirmeth (*Eph.* 1.) that we are all born the ſons of wrath. Yea, St. *Paul* in the ſelf-ſame place ſaith, that the unbelieving woman is ſanctified by the believing man; and yet I hope they will not ſay, that ſhe obtains thereby the full remiſſion of her ſins.

Gen. 17. 14. *The uncircumciſed Manchild, whoſe fleſh of his foreſkin is not circumciſed, that Soul ſhall be cut off from his people.* But Circumciſion was not more neceſſary to the *Iſraelites*, than Baptiſm to the Chriſtians. Therefore, *&c.*

See St. *Aug. lib.* 1. *de peccat. merit. & remiſ. cap.* 30. *Epiſt.* 90, 91. St. *Leo Epiſt.* 80. *ad Epiſcop. Campaniæ*, St. *Irenæus, lib.* 3. *cap.* 19. St. *Cyp. lib.* 3. *cap.* 8. *ad Fidum.*

XXXVIII.

That the Sacrament of Confirmation is not neceſſary, nor to be uſed.

CONtrary to the expreſs words of their own Bible, *Acts* 8. 14. Peter *and* John *prayed for them, that they might receive the Holy Ghoſt, (for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jeſus.) Then laid they their hands on them, and they received the Holy Ghoſt,* Thus the

the Holy Ghoſt is given in Confirmation, which was not given in Baptiſm; how then is it not neceſſary, nor to be uſed?

Hebr. 6. 1. *Therefore leaving the principles of the Doctrin of Chriſt, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of Faith towards God, of the Doctrin of Baptiſm, and of laying on of hands.* Confirmation is here called one of the *Principles of the Doctrin of Chriſt*, and *a foundation of repentance.* How then not neceſſary, nor to be uſed?

¶ See the Fathers that affirm the ſame; *Tertul. lib. de Reſur. carnis*; St. *Pacianus lib. de Baptiſmo*; St. *Ambr. lib. de Sacram.* St. *Hierom contra Lucifer.* And laſtly, St. *Cypr. lib. 2. epiſt. 1.* ſpeaking both of Baptiſm and Confirmation, ſaith, *That they may be ſanctified, and be the ſons of God, if they be born in both Sacraments.*

XXXIX.

That the Bread of the Supper of our Lord was but a Figure, or Remembrance of the Body of Chriſt, received by Faith, and not his true and very Body.

CONtrary both to the expreſs words, and truth of their own Bible, *Luke* 22. 15. *With deſire I have deſired to eat this paſſover with you before I ſuffer.* Now, to refer theſe words to a figurative eating only by faith, were moſt abſurd; for we cannot ſay that Jeſus Chriſt could receive, or eat himſelf

ſelf in this ſenſe, ſith all Divinity forbids us to admit Faith in the ſon of God; therefore that *Paſch*, which he ſo greatly deſired to eat with his Diſciples before he ſuffered, was the *Paſch* of his own true Body.

Luke 22. 16. *For I ſay unto you, I will not any more drink of the fruit of the vine, untill it be fulfilled in the Kingdom of God.* Words of wonderful force, and which cannot be underſtood figuratively, no more than the former; it being a thing as clear as the Sun, that of material Bread and Drink there is no uſe at all above in Heaven.

John 6. 51. *I am the living Bread which came down from Heaven; if any man eat of this Bread, he ſhall live for ever. And the Bread that I will give is my Fleſh, which I will give for the life of the world.* *Beza* is very angry when we ask him, if the Bread that came down from Heaven be living, or life-giving Bread? He willingly grants us the latter, but cannot endure to hear tell of the former, and therefore tranſlateth *life-giving*, inſtead of *living*. But this is abſurd; for the Sun is life-giving, but is not living: and being granted to be living, what elſe is it than his Body?

And note withall, that thus our Lord ſpake of this bleſſed Bread, before he gave it.

Mat. 26. 26. *Take eat, this is my Body.* And Luke 22. 19. *This is my Body, which is given for you.* What, I pray, can be ſpoken more plain? Notwithſtanding, they will needs maintain and affirm, that what he gave, and they received, was nothing elſe but bare Bread.

Note

Note alſo, that our Lord ſpake this at the very giving thereof.

1 Cor. 10. 16. *The Cup of bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? The Bread which we break, is it not the Communion of the Body of Chriſt?* And 1 *Cor.* 11. he addeth, *He that eateth and drinketh unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lord's Body.* Thus both *before* our Lord gave it, *at* the very giving of it, and his Apoſtles and Diſciples *after* he had given it unto them, and they to others, all of them call it expreſly *our Lord's Body.*

Finally, againſt their true and real receiving of Chriſt by Faith, I ſay, Either the Soul aſcendeth to Heaven, there to feed on Chriſt by Faith, (which *Calvin* confeſſeth) or elſe Chriſt deſcendeth to Earth to feed the ſame. Not the firſt, for ſo the unglorified Soul of man ſhould be in two places at once, which yet they deny even to the glorified Body of Jeſus Chriſt. Not the ſecond, for ſo Chriſt ſhould be in two places at once, whom yet they ſay the Heavens muſt contain till the day of Judgment, *Acts* 3.

¶ See Fathers that affirm the ſame; St. *Ignat. in ep. ad Smyr.* St. *Juſtin. Apol.* 2. *ad Antonium*; St. *Cyprian Serm.* 4. *de lapſis*; St. *Amb. lib.* 4. *de Sacram.* ſaith, *It is Bread before the words of the Sacrament, but after,* &c. *of Bread it is made the Fleſh of Chriſt.* St. *Remigius* ſaith, *The Fleſh which the Word of God took in the Virgins Womb, and the Bread conſecrated in the Church, are one Body.*

XL.

That we ought to receive under both kinds, and that one alone ſufficeth not.

CONtrary to the expreſs words of their own Bible, *John 6. 51. If any man eat of this Bread, he ſhall live for ever; and the Bread which I will give is my Fleſh.* Here everlaſting life is promiſed by our Lord himſelf, to him that eats of this Bread only. Therefore one kind doth ſuffice.

Luke 24. 30. 8. 25. Chriſt at *Emaus* communicated to his Diſciples under one kind. Both St. *Auguſtin* and *Theophilact* expound this place of the B. Sacrament in the ſame ſenſe, *lib. de conſenſ. Evang. cap.* 35. St. *Chryſoſt. hom.* 17. *operis imperfecti*; St. *Thomas of Aquin*, and many others.

But they will alledge to the contrary that of St. *John*, *Unleſs you eat the Fleſh of the Son of Man, and drink his Blood, you ſhall not have life in you.* The anſwer hereto is very eaſie, which is, that the conjunction *and*, is there taken disjunctively inſtead of *or*, as is learnedly obſerved by Dr. *Kellison*, in his Reply to Mr. *Sutcliff*, page 189. Again, Chriſt in thoſe words teacheth us the Precept, and not the manner of the precept; that is to ſay, he commands us to receive his Body and his Blood, without determining whether under *one kind*, or under both, as the Council of *Trent* declareth. For he that ſaid, [‘ Unleſs ‘ you eat the Fleſh of the Son of Man, and

‘ drink

'drink his Blood, you ſhall not have life in 'you, *hath alſo ſaid*, If any one eat of this 'Bread, he ſhall live for ever. *And he that* 'ſaid, He that eateth my Fleſh, and drink-'eth my Blood, hath Life everlaſting, *hath* 'alſo ſaid, The Bread which I will give, is 'my Fleſh for the life of the world. *He* 'that ſaid, Whoſo eateth my Fleſh, and 'drinketh my Blood, dwelleth in me, and 'I in him, *hath likewiſe ſaid*, He that eateth 'this Bread, ſhall live for ever.] Therefore one alone doth ſuffice.

See more, *Acts* 2. 42.

They further hold,

XLI.

That there is not in the Church a true and proper Sacrifice; and that the Maſs is not a Sacrifice.

CONtrary to the expreſs Words of their own Bible, *Mal.* 1. 11. *From the riſing of the Sun, even to the going down of the ſame, my Name ſhall be great among the Gentiles, and in every place Incenſe ſhall be offered to my Name, and a pure Offering.* But this Sacrifice, or pure Offering, cannot be underſtood of Chriſt upon the Croſs, (as they would have it) which was offered only once, and in one place, and then alſo not among the *Gentiles*, nor yet can ever be iterated; therefore neither is, nor can be other, than the daily Sacrifice of the Maſs.

Pſal. 110. (we 109.) 4. *The Lord hath ſworn, and will not repent, Thou art a Prieſt for ever, after the order of Melchiſedech.* But *Melchiſedech*'s Sacrifice was made in Bread and Wine, therefore it muſt either be granted, that our Saviour doth now Sacrifice, (yea, and ever ſhall) in Bread and Wine above in Heaven, (which were abſurd to ſay:) or elſe that this is meant of the Sacrifice of the Maſs, whereon the Eternity of his Prieſthood doth depend on Earth. Nor can this be in a ſpiritual ſort only, for that would not make him a Prieſt of any certain Order, as *Melchiſedech* was.

Luke 22. 19. *This is my Body, which is given for you.* Which words do plainly prove, not only that Chriſt's Body is truly preſent, but withal ſo preſent, as that it is given, offered, and ſacrificed for us: For Chriſt ſaith not, which is given *to* you, broken *to* you, or ſhed *to* you, but *for* you; which clearly ſheweth it to be a Sacrifice: it being evident, that one would never ſay of the Sacrament (in the quality of a Sacrament) that it is given *for* man, but *to* man; that is to ſay, that a man receiveth it; and contrarywiſe of a Sacrifice, that it is offered, not *to* men, but *for* man.

See more, *Heb.* 7. 15, 16, 17. *Heb.* 8. 1, 3. *Heb.* 9. 11.

¶ The Fathers that affirm the ſame, are, St. *Clement. Apoſt. cont. lib.* 6. *cap.* 23. who calleth it, *A reaſonable, unbloody, and myſtical Sacrifice.* St. *Aug. A ſingular, or moſt excellent Sacrifice, lib.* 1. *cont. adverſ. leg. & Prophet.*

phet. cap. 18, 19. St. *Chryſoſt. hom. in Pſal.* 95. *The myſtical Table, a pure and unbloody Hoſt, a heavenly and moſt reverend Sacrifice.* Iſichius *in Levit. cap.* 4. *ſaith, That Chriſt, preventing his Enemies, firſt ſacrificed himſelf in his myſtical Supper, and afterwards on the Croſs.* St. *Greg. Niſſen. orat.* 4. *de Reſurrectione,* proving that our Savior gave his Body and Blood in ſacrifice for us in his laſt Supper, ſaith excellently, *That a man cannot eat the ſheep, unleſs the ſlaughter go before*; and yet averreth this to have been done by Chriſt in his laſt Supper.

XLII.

That Sacramental Unction is not to be uſed to the ſick.

CONtrary to the expreſs words of their own Bible, *James* 5. 14. *Is any ſick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with Oyl in the name of the Lord; and the Prayer of Faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed ſins, they ſhall be forgiven him.* Hardly is there any Sacrament, whereof the Matter, the Miniſter, and the Effect are more expreſly ſpecified in all the Scripture, than of this. The Form is the Prayer, *Let them pray over him.* The Matter, the Oyl, *Anointing him with Oyl.* The Miniſter, a Prieſt, or Elder of the Church, *Let him call for the Elders of the Church.* The primary Effect is, the for-

givenefs of ſins; and the ſecondary, the eaſing of the ſick in Body, ſaying, *And the Lord ſhall raiſe him up; and if he have committed ſins, they ſhall be forgiven him.* Therefore Sacramental Unction is to be uſed to the ſick.

Mark 6. 13. *And they anointed with oyl many that were ſick, and healed them.* Where it is clear, that the Apoſtles themſelves put in practice this holy Unction; which *Beza* confeſſeth in his Annotations, ſaying, that it was a Symbol of admirable and ſupernatural virtue. And had he not reaſon ſo to ſay? For Oyl of it ſelf could not be naturally the Antidote of all Diſeaſes; and albeit it were, yet the Apoſtles were not ſent to practiſe Phyſick, but to preach the Goſpel; yea, it were a thing both ridiculous and impious to make them Triaclears, carriers of Drugs, or Paracelſians.

Mark 16. 18. *They ſhall lay hands on the ſick, and they ſhall recover.* But firſt, our Reformers are no true Prieſts. Secondly, they lay not their hands upon the ſick. Thirdly, they anoint them not with Oyl in the name of the Lord, as St. *James* willeth. Let them ſay the truth then, and ſhame the Devil, are not they ſick in their wits, who will oppoſe ſo plain Scriptures?

¶ See the Fathers that affirm the ſame; *Origen hom. 2. in Levit.* St. *Chryſoſt. lib. 3 de Sacerd.* St. *Aug in ſpeculo & Serm. 215. de temp. Venerable Bede in 6 Marc. & 5 Jac.* with many others.

XLIII.

That no interior Grace is given by impoſition of hands in Holy Orders; and that ordinary Vocation, and miſſion of Paſtors, is not neceſſary in the Church.

CONtrary to the expreſs words of their own Bible, 1 *Tim.* 4. 14. *Neglect not the gift* (we read *grace*) *that is in thee, which was given thee by Prophecy, with the laying on the hands of the Presbytery.* See how plain it is, that Holy Orders do give Grace. Dr. *Kelliſon* handling this queſtion touching the miſſion of the Reformers proveth learnedly (in his Reply, *page* 7, and 44.) that this foundation being diſproved, the whole frame of their Church and Religion falls; yea, that they have neither true Faith, nor Worſhip of God: and his reaſon is this; If Faith depend of Hearing, Hearing of Preaching, Preaching and Adminiſtration of Sacraments of Miniſters and Preachers, and Preachers and Miniſters of their Miſſion; where there is no Miſſion (as they have none) there can be no true Faith, nor lawful Adminiſtration of Sacraments, and conſequently no Religion. Therefore Vocation is neceſſary in the Church.

2 Tim. 1. 6. *Wherefore I put thee in remembrance, that thou ſtir up the gift of God which is in thee, by the putting on of hands.* How plain the holy Scripture is againſt them! But they reply, that laying on of hands is not

needful to them who have already in them the ſpirit of God, and inward anointing of the Holy Ghoſt. To which very queſtion *Theodoret* maketh anſwer, That God commanded *Moſes* (*Numb.* 27.) to lay his hands upon *Joſue*, whereas by the teſtimony of God himſelf *Joſue* had already in him the ſpirit of God: St. *Paul*, although he were called immediately from Heaven, yet was afterwards ſent with laying on of hands, *Acts* 13. 3.

Heb. 5. 4. *And no man taketh this honor unto himſelf, but he that is called of God, as was Aaron.* Here our Adverſaries reply again, that *Aaron* had no external Vocation. But this is eaſily ſolved, for *Aaron* was the firſt of his Order, and therefore could not have his calling by ſucceſſion, and whoſe caſe is far unlike to our Reformers, unleſs they will confeſs alſo that they are the firſt of their Order; wherein they ſhall be eaſily believed.

See more, *Acts* 13. 2 *Tim.* 1. 6. 1 *Tim.* 5. 22. 2 *Tim.* 1. 8. *Numb.* 27. 23.

¶ See alſo the holy Fathers that affirm the ſame; St. *Aug. lib.* 4. *quæſt. ſuper Num.* St. *Cypr. ep. ad Magnum. Optatus Milevit.* The place begins, *Ne quis miretur. Tertullian in præſcript.* The place begins, *Edant Origines.*

XLIV.

That Prieſts, and other Religious perſons, who have vowed their Chaſtity to God, may freely marry, notwithſtanding their Vow.

CONtrary to the expreſs words of their own Bible, *Deut.* 23. 22. *When thou ſhalt vow a vow unto the Lord thy God, thou ſhalt not ſlack to pay it, for the Lord thy God will ſurely require it of thee, and it would be ſin in thee: but if thou ſhalt forbear to vow, it ſhall be no ſin in thee.* Out of which words, two things are clearly proved; the one, that it is both lawful and laudable to make Vows; the other, that Vows being once made, do bind, where otherwiſe there was no obligation before. Therefore ſuch as have vowed Chaſtity may not, nor ought, afterwards attempt to marry; which if they do, they break their Vow.

1 Tim. 5. 11, 12. *But the younger widows refuſe; for when they have begun to wax wanton againſt Chriſt, they will marry, having damnation, becauſe they have caſt off their firſt Faith.* All the ancient Fathers that have writ upon this place, expound theſe words of the Apoſtle, of the Vow of Chaſtity, or of the Faith and Promiſe made to Chriſt, to live continently, as is abundantly proved in the *Rhemes* Teſtament upon this place.

1 Tim. 5. 15. *For ſome are already turned aſide after Sathan.* To marry, after the Vow of Chaſtity once made, is here termed by the

Apoſtle himſelf, *turning aſide after Sathan.* And hereupon it is, that we call the Religious that after marry, as *Luther, Bucer, Peter Martyr,* and the reſt of that laſcivious Rabble) Apoſtates, God's Adulterers, Inceſtuous, Sacrilegious, and the like.

See more, *Pſal.* 66. 16. *Numb.* 6. 2, 18. *Joſue* 21. 26. *Jerem.* 35. 18. *Eccleſ.* 5. 3. *Acts* 21. 23.

¶ See alſo the Fathers in confirmation thereof; St. *Aug. lib. de bono viduit. cap.* 9. St. *Athanaſius lib. de Virginitat.* St. *Epiphanius hæreſ.* 48. St. *Hier. cont. Jovin. lib.* 1. *cap* 7. *What is it to break their firſt Faith?* (ſaith St. *Aug.*) *They vowed, and performed not,* in Pſal. 75. The place begins, *Quid eſt, primam fidem,* &c.

XLV.

That faſting, and abſtinence from certain meats, is not grounded on holy Scripture, nor cauſeth any ſpiritual good.

CONtrary to the expreſs words of their own Bible, *Jerem.* 35. 5. *And I ſet before the ſons of the houſe of the* Rechabites *pots full of wine, and Wine-cups, and I ſaid unto them, Drink ye Wine, but they ſaid, We will drink no Wine, for* Jonadab *the Son of* Rechab, *our Father, commanded us, ſaying, Ye ſhall drink no Wine, neither ye nor your Sons for ever. Thus have we obeyed* Jonadab *our Father in all that he hath charged us.* Therefore faſting is grounded upon holy Scripture.

Luke

Luke 1. 15. *For he ſhall be great in the ſight of the Lord, and ſhall drink neither wine nor ſtrong drink.* Thus was abſtinence not only foretold, but alſo preſcribed by the Angel; which plainly proveth that it was both a worthy thing, and alſo an act of Religion in St. *John* Baptiſt, as it was in the *Nazarites*, and *Rechabites* afore-mentioned.

Acts 13. 3. *And when they had faſted, and pra ed, and laid their hands on them, they ſent them away.* Hence the Church of God hath ſufficient ground and warrant for the uſing and preſcribing of public Faſts, (which was not faſting from ſin, as our Reformers (forſooth) pretend, for ſuch faſting they were ever bound to keep) and that at ſuch times or ſeaſons as the Church pleaſed to preſcribe (as in *Lent*, or the like) and not when every man liſts, or the toy takes him in the head, as *Arius* and other Heretics did teach, teſtified by St. *Aug. Hæreſ.* 53.

Mat. 17. 21. *Howbeit, this kind of Devils goeth not out, but by prayer and faſting.* Behold the great force of Prayer and Faſting, able to expel the very Devil! Therefore it cauſeth great ſpiritual good.

See more. *Joel* 2. 12. *Mat.* 6. 16. *Mat.* 9. 15, 29. *Tobit* 12. 8. *Luke* 2. 37. *Acts* 14. 22. 2 *Cor.* 11. 27. 2 *Cor.* 6. 5. *Numb.* 30. 14. 1 *Tim.* 4. 3.

¶ And the Fathers; St. *Ignat. ad Philip.* St. *Baſil orat. de Jejunio.* St. *Chryſoſt. orat. in ſanct. Lavacrum, & hom.* 1. *in Gen.* St. *Amb. ſerm.* 4. St. *Hier. in cap.* 18 *Iſa.* and many others.

XLVI.

XLVI.

That Jeſus Chriſt deſcended not into Hell, nor delivered thence the ſouls of the Fathers.

CONtrary to the expreſs words of their own Bible, *Epheſ.* 4. 8. *When he aſcended up on high, he led Captivity captive,* (in their margin, *or a multitude of Captives*) *and gave gifts unto them. Now, that he aſcended, what is it, but that he alſo deſcended firſt into the lower parts of the Earth?* Theſe freed Captives to be the ſouls of the glorified, no man in his right wits will ſay; nor the ſouls of the damned, for ſo the Devils ſhould be brought again into Heaven; therefore they were the ſouls of the Fathers, which Chriſt delivered out of *Limbus.*

Acts 20. 27. *Becauſe thou wilt not leave my ſoul in Hell, neither wilt thou ſuffer thine holy one to ſee corruption.* Theſe very words St. *Auguſtin* applieth to the proof of a third place, and ſaith, 'Who but an Infidel will 'deny Chriſt to have deſcended into Hell? *Epiſt* 99. *ad Evod.*

1 Pet. 3. 18, 19. *Being put to death in the Fleſh, but quickened by the Spirit, by which alſo he went and preached unto the Spirits in priſon.* Now to underſtand by the word *Priſon,* Heaven, there is no ſenſe, ſince it is called the ſeat of God, and not the priſon of God. To underſtand it of the wicked, *Calvin* himſelf oppoſeth this opinion, and maintains that St. *Peter* ſpeaks of the good, who were known

known from the days of *Noah*. Add hereto, that this Doctrin deſtroyeth an Article of our Creed. Therefore Chriſt deſcended into Hell.

Heb. 11. 39, 40. *And theſe all having obtained a good teſtimony through Faith, received not the promiſe* (to wit, of Heaven) *God having provided ſome better thing for us, that they without us ſhould not be made perfect*, to wit in their perfect and complete Glory. Whence it follows neceſſarily, that they muſt needs grant another place, diſtinct as well from the Heaven of the ſaved, as from the Hell of the damned, wherein theſe holy ſouls were detained.

Mat. 12. 40. *For as* Jonas *was three days and three nights in the Whales belly, ſo ſhall the Son of Man be three days and three nights in the heart of the Earth.* But how, I pray, is this figure fulfilled, if Chriſt were not as many days and nights in the heart of the Earth, as *Jonas* was, who was not in the Whales belly in body only, but alſo in ſoul? Whence it followeth, that either Chriſt's holy ſoul was three days and three nights in the heart of the Earth, as well as his body, or that this place of Scripture is either falſe or unfulfilled; which were moſt abſurd to affirm.

Mat. 27. 52, 53. *And the graves were opened, and many bodies of Saints which ſlept, aroſe, and came out of the graves, after his Reſurrection, and went into the holy City, and appeared unto many.* Underſtood by St. *Ignatius* Biſhop of *Antioch*, of *Limbus Patrum*, writing to the Citizens of *Trallis* thus, ['Many aroſe with

'our

'our Lord, for the Scripture ſaith, that ma-
'ny of the bodies that ſlept, aroſe with our
'Lord. He deſcended alone, returned with
'a multitude.

Zachary 9. 11. *As for thee alſo by the blood of thy Covenant, I have ſent* (we read *let*) *forth thy priſoners out of the pit, wherein is no water.* Both St. *Hierom* and St. *Cyril* underſtand this Pit to be meant of *Limbus Patrum*: And with very great reaſon, for how abſurd were it to ſay that the damned have their ſhare in the blood of the Covenant? or that they are ſent forth of their infernal Pit? or that they may be ſaid to be *thy Priſoners*, (that is, Chriſt's) but rather the Priſoners of the Devil's? Yea, where I pray (to ſpeak properly) hath Chriſt had any Priſoners at all (which he hath let forth) if not out of this place? Therefore either Chriſt let forth Priſoners out of *Limbus Patrum*, or this place alſo, as the former, is either falſe, or not yet fulfilled.

Like unto this is that of 1 Sam. 2. 6. *The Lord killeth, and maketh alive; he bringeth down to the grave* (we read *Hell*) *and bringeth up* (we read *back again.*) See how plain and conform the Faith of that old Church was and is to this of ours, bringing down to Hell, or bringing back again, which hardly in any clear ſenſe can be averred, if *Limbus Patrum* be denied. As for the word [*grave*] which they erroneouſly have added inſtead of *Hell*, to diminiſh the force of ſo plain a place; why do they not as well foiſt the ſame into their Creed, inſtead of *Hell*, as here

here they have done, and ſay, *Was crucified, dead, and buried; he deſcended into the grave?* Who doth not ſee this abſurdity?

See more *Oſee* 6. 3. *Pſal.* 16. 10. 2 *Pet.* 3. 19. *Zach.* 9. 11. *Rom.* 10. 6. *Eccleſ.* 24. 45. *Pſal.* 23. 7. *Gen.* 37. 35.

¶ See alſo the Fathers that affirm the ſame; St. *Hier. in* 4 *ad Epheſ.* St. *Greg. lib.* 13 *Moral. cap.* 20. St. *Aug. in Pſal.* 37. *verſe* 1. The place begins, *Futurum eſt enim*, &c.

XLVII.

That there is no Purgatory-fire, or other Priſon, wherein ſins may be ſatisfied for, after this life.

CONtrary to the expreſs words of their own Bible, 1 *Cor.* 3. 13, 15. *The fire ſhall try every man's work, of what ſort it is: If any man's work ſhall be burnt, he ſhall ſuffer loſs; but he himſelf ſhall be ſaved, yet ſo as by fire.* St. *Auguſtin* writing upon the 37 Pſalm, and drawing theſe very words of the Apoſtle into his Diſcourſe, ſaith, [‘Becauſe it is ‘ſaid, *He himſelf ſhall be ſafe*, that fire is ‘therefore contemned. Yea verily, tho’ ‘ſafe by fire, yet that fire ſhall be more grie- ‘vous than whatſoever a man can ſuffer in ‘this life.

Thus he. Therefore there is a Purgatory fire, wherein ſins may be ſatisfied for after this life.

John 11. 22. *But I know, that even now, whatſoever thou wilt ask of God, God will give*

it

it thee. St. *Martha*, the ſiſter of St. *Mary Magdalen* believed, that our Lord (whom then ſhe held only for a holy man, or Prophet, & not for the Son of God) could obtain of God ſomething profitable to her brother *Lazarus*, who was deceaſed. For having ſaid, *Lord, if thou hadſt been here, my brother had not been dead*; ſhe preſently added, *But I know that even now whatſoever thou wilt ask of God, God will give it thee.* Which ſpeech ſhe could never have uſed in any good ſenſe, if ſhe had not learned this Doctrin of the Synagogue, who offered Sacrifice, Alms and Prayers for the departed, and unleſs ſhe had known and believed that the dead might be holpen by the Piety of the living, as Cardinal *Allen* learnedly concludeth in his Treatiſe of Purgatory.

Acts 2. 14. *Whom God hath raiſed up, looſing the ſorrows of Hell.* In which words two things are to be noted, which clearly make for the proof of Purgatory: The one, that in this place where Chriſt was, there were certain ſorrows and pains; the other, that ſome there were inflicted for ſin, upon whom he beſtowed that gracious benefit, as to diſcharge and free them of thoſe pains. For, as the *Rhemes* Teſtament very well noteth, Chriſt was not in pains himſelf, but looſed other men out of their pains.

1 Cor. 15. 29. *Otherwiſe, what ſhall they do, that are baptized for the dead?* From this place an evident proof is drawn touching the help which the ſouls departed out of this world may receive by the Church on Earth, and

and conſequently proveth Purgatory; underſtanding the pains and afflictions which voluntarily we do inflict upon our ſelves, to exempt thoſe that are therein; for to baptize, ſignifieth to afflict ones ſelf, to do penance, to ſuffer death, &c. as is evident in St. *Luke* 12. 30. *But I have a Baptiſm to be baptized with*; and *Mark* 10. 38.

Luke 16. 9. *And I ſay unto you, make to your ſelves friends of the Mammon of unrighteouſneſs, that when ye fail they may receive you into everlaſting habitation.* St. *Ambroſe* upon this place, and St. *Aug. lib.* 21. *de Civit. cap.* 27. ſay, That it is to receive ſuccour after death, according as the word [*fail*] enforceth.

Luke 23. 42. *Lord, remember me, when thou comeſt into thy Kingdom.* St. *Aug.* ſaith in his fifth book againſt *Julian* (about the middle) That the good Thief in this Prayer preſuppoſed, that (according to the common opinion) ſouls might be holpen after death.

2 Mac. 12. 44, 45. *For if he had not hoped that they that were ſlain ſhould have riſen again, it had been ſuperfluous and vain to pray for the dead.* And in the next verſe he concludeth, *That it was an holy and good thought*, &c. This place of holy Scripture is moſt clear for Prayer for the dead; for had it not been the continual Doctrin and practiſe of the Church to pray for the dead, neither could *Judas Machabæus* (who was himſelf a Prieſt) have ever thought of any ſuch remedy, as to gather twelve thouſand drachms of ſilver to

ſend

ſend to *Hieruſalem*, to have Prayers made for the relief of the ſouls ſlain in the Wars; neither would the multitude of people have either contributed, or the Prieſts of the Temple received the ſame, had they thought (as theſe men do) that it had been ſuperſtition to pray for the departed, or that there had been no other place than the Hell of the damned, or the Heaven of the ſaved.

See more, 2 *Tim.* 1. 18. 1 *Joh.* 5. 16. *Iſa.* 4. 4. *Iſa.* 9. 18. *Acts* 2. 24. *Mat.* 3. 11. *Mat.* 12. 32. *Mat.* 5. 26. *Micheas* 7. 8. *Pſal.* 66. 12. *Tobit* 4. 18. *Phil.* 2. 10. *Zach.* 9. 11.

¶ As alſo the Fathers that affirm the ſame; St. *Amb.* upon 1 *Cor.* 3. & *Serm.* 20. *in Pſal.* 118. St. *Hier. lib.* 2. *cap.* 13. *adverſ. Jovin.* St. *Greg. lib.* 4. *Dialog. cap.* 39. *Origen hom.* 6. *in cap.* 15 *Exod.* with many others.

XLVIII.

That it is not lawful to make or have Images.

CONtrary to the expreſs words of their own Bible, *Exod.* 25. 18. *And thou ſhalt make two Cherubims of Gold, of beaten work ſhalt thou make them, in the two ends of the Mercy Seat.* Theſe graven Angels were Images of the higheſt Order of Angels (one excepted) which is in Heaven, and were made with faces of beautiful young men, and commanded to be ſet up by God himſelf in the Holy of Holies; which St. *Hierom* witneſſeth the *Jews* to have worſhipped, *Epiſt. ad Marcellam.* Therefore it is lawful to make Images. 1 Kings

1 Kings 6. 35. *And he carved thereon Cherubims, and Palm-trees, and open Flowers, and covered them with gold, fitted upon the carved work.* Hence is to be gathered, that the Precept of not making graven Idols, doth nothing at all concern Images, that is to ſay, the true repreſentation of things meerly imaginary, and not ſubſiſting; for, as St. *Paul* ſaith, 1 *Cor.* 8. *An Idol is nothing.* So that the Idol repreſenteth that which is not, the Image that which is; a moſt remarkable difference.

Again, ſeeing an Idol is that properly, which being nothing (as St. *Paul* ſaith) is repreſented to be ſomething, or that which repreſents the thing that is not; if our Reformers believe the Image of Chriſt crucified to be an Idol, they then believe that Chriſt was never crucified; for ſo it would follow neceſſarily, that the Image of Chriſt crucified being an Idol, therefore Chriſt was never crucified.

Heb. 9. 1, 5. *Then verily the firſt Covenant had alſo Ordinances of Divine Service, and a wordly Sanctuary,* &c. *and over it, the Cherubims of Glory, ſhadowing the Mercy-ſeat.* Here St. *Paul* calls the Images of the Cherubims which *Solomon* made, *an Ordinance of Divine Service,* which our Reformers call the making of Idols. Whom ſhall we ſooner believe, bleſſed St. *Paul,* or a Reformed Brother?

To conclude, an Image is of ſuch Divine and Natural Right, that all underſtanding, imagination, and ſenſe, as well interior as exterior, is made by way of Images, called

ſpecies

ſpecies ſenſibiles, & inſenſibiles. The Body cannot be in light, without its ſhadow; the Moon and the Stars imprint their Image in the water; a man cannot look in a Glaſs without making his Image: Therefore God and Nature it ſelf doth break this Commandment as well as We, or elſe it is abſurd to ſay that we break it in making of Images.

See more, 1 *Kings* 7. 36, 42, 44. *Numb.* 21. 8. *Mat.* 22. 20. *Exod.* 31. 2. *Exod.* 35. 30. where Painting and Engraving of Images is ſo far from being counted Idolatry, that it is proved to be a Science divinely infuſed into *Beſeleel* by God himſelf; and ſo the invention of good Images came firſt from God.

¶ The Fathers that affirm the ſame are, *Tert. lib.* 2. *de pudicitia*; St. *Greg. Naz. ep.* 49. *ad Olymp.* St. *Baſil. orat. in* St. *Barlaam.* St. *Aug. lib.* 1. *de conſenſ. evang. cap.* 10. witneſſeth, *That in his time Chriſt was to be ſeen painted in many places, between St.* Peter *and St.* Paul.

XLIX.

That it is not lawful to reverence Images, nor to give any honor to dead or inſenſible things.

CONtrary to the expreſs words of their own Bible, *Exod.* 3. 5. *And he ſaid, Draw not nigh hither, put off thy ſhoes from off thy feet, for the place whereon thou ſtandeſt is holy ground.* How clear a place is here produced againſt our Reformers, wherein an inſenſible

inſenſible Creature was commanded by God himſelf to be honored; for the refraining to tread upon it, was the doing of honor to it. Therefore all dead Images, repreſenting unto us a holy thing, may be honored.

Pſalm 99. 5. *Adore ye the footſtool of his feet.* which place is ſpoken literally of the Ark of the Teſtament. according to that of 1 *Chron.* 28. 2. *I had in my heart to build a houſe of reſt for the Ark of the Covenant of the Lord, and for the Footſtool of our God.* Now the principal reaſon why the Ark was worſhipped, was in regard of the Images that were ſet upon it, which the *Jews* did worſhip, as St. *Hierom* witneſſeth in his Epiſtle *ad Marcellam.*

Philip. 2. 10. *That at the name of Jeſus every knee ſhould bow, of things in Heaven, and things in Earth, and things under the Earth.* Now, that is *the Name of Jeſus* which either is pronounced by anothers mouth, printed in a Book, or painted and engraven in an Image: but at any of theſe we are commanded to bow the knee.

Again, if Images ought not to be worſhipped, we may not (whatſoever the Apoſtle ſaith) bow our knee at the *Name of Jeſus*; ſeeing words (as *Ariſtotle* ſaid, and as the truth is) are ſigns repreſentative of the things they ſignifie, and are the Images of the Ears, as the others are of the Eyes.

Numb. 21. 8. *And the Lord ſaid unto* Moſes, *Make thee a fiery Serpent, and ſet it up upon a pole; and it ſhall come to paſs, that every one that is bit, when he looketh upon it, ſhall live.*

Hence

Hence are evidently proved divers things againſt our Reformers: 1. That God commanded the making of this Image: 2. The ſetting of it up for a ſign: 3. He promiſed that the lookers thereon ſhould aſſuredly receive ſuccor and help: 4. He warranted the making, the ſetting up, the beholding, and the reverencing thereof, to be exempted from breach of the firſt Commandment, by working ſo many, and ſo manifeſt Miracles, at and before the preſence thereof. Therefore an Image may be made, may be ſet up, may be looked on, and reverenced, as Dr. *Sanders* moſt learnedly concludeth in his *Treatiſe of Images.*

¶ See Fathers that affirm the ſame; St. *Amb. Serm.* 1. *in Pſalm* 118. St. *Aug. lib.* 3. *de Trinit.* St. *Greg. lib.* 7. *Epiſt.* 5. *ad Jan.* Finally, St. *Baſil* ſaith *(in Julian. citat. in* 7. *Sinod.) I honor the hiſtories of Images, and do publicly worſhip them, for this being delivered us from the holy Apoſtles, is not to be forbidden.* St. *Chryſoſtom* in his Maſs, turned into Latin by *Eraſmus*, ſaith, *The Prieſt boweth his head to the Image of Chriſt.* St. *Damaſcen. lib.* 4. *cap.* 17. ſaith, *The worſhipping of the Croſs, and of Images, is a Tradition of the Apoſtles.*

But before I conclude this point, I deſire to ſolve a few Objections, which uſually our Reformers bring againſt the Honor of holy Images.

Their

Their firſt Objection

Is taken out of 2 Kings *(we* 4.*)* 18. *where King* Ezechias *broke down the brazen Serpent, (whereof we laſt made mention) ſeeing it to be the cauſe of Idolatry.*

Anſwer.

This indeed is a common place, from whence our Adverſaries collect ſundry falſe and ſophiſtical Arguments, to wit, from the abuſe of any good thing to deſtroy it utterly, together with the right uſe thereof. But by the ſame Argument they may as well collect, that the Sun and Moon ſhould be taken out of the Firmament, becauſe they were worſhipped by the Gentiles for Gods. Likewiſe that the holy Bible ſhould be burnt, becauſe many a one draweth damnable Hereſies forth of the ſame, to his own perdition. Yea, this ſilly Argument borrowed from the abuſe of things, ſerves very fitly to prove the quite contrary, thus: Images have been ſometimes abuſed, therefore they are good in themſelves; for thoſe things which are evil by abuſe only, muſt needs be good, being well uſed.

Their ſecond Objection.

You give that honor to Images which is due to God alone, worſhipping, adoring, and creeping to them, as to God.

Anſwer.

We ſay the contrary, which thus we prove; The difference of honor proceedeth principally from the mind, and not from the exterior bowing, or demeanor of the body; for if I proſtrate my ſelf before an Image, or kiſs

the ſame, well knowing the while that it is no God, nor reaſonable Creature, but only a remembrance of God, towards whom I deſire to ſhew mine affection, God knoweth how far off mine honor is from that honor which is due to him alone. As contrariwiſe, if I lay proſtrate at Chriſt's feet indeed, kiſſed them, knocked my breaſt, held up my hands unto him, called him the ſon of God; yet all this while think him not to be ſo in my heart, mine honor truly ſhould be no honor at all, but a very contumely and affront unto Chriſt. Add hereto, that the words which betoken *honor*, *adoration*, *worſhip*, and the like, are in a manner confounded in all languages; but the heart from whence the honor proceedeth, knoweth well the difference of every thing. D. *Sanders de Imag.* pag. 10.

Their third Objection.

It is expreſly forbidden by God himſelf, to fall down before any Image, or to worſhip it.

Anſwer.

Some of our Reformers themſelves do honor the Sacrament of Chriſt's Supper, which they teach to be an Image or Repreſentation of Chriſt's Body and Blood. And ſeeing they believe no other ſubſtance to be in the Sacrament, beſides Bread and Wine, nor will give the honor of *Latria* (as we call it) thereunto; it follows invincibly, that they do worſhip or honor ſome Image. Now, as they would not for all this have us to judg or call them Idolaters; even ſo, let it pleaſe them (for their own ſakes) to ſpare us. For as they do not place or ſtay this honor in the Bread

Bread and Wine, but from thence refer it to Christ himself: so do we transfer all our honor from all Images, unto the first form, or pattern, not suffering the same to rest, or end in the Image which we honor. *Sand. ibid. page* 52.

Their fourth Objection.

An Image is a Creature, and no God; and to set up a Creature to be worshipped, or adored, is flat Idolatry.

Answer.

Images are set up in Churches, not specially to the intent that the people should worship or adore them, but partly to stir up our minds to follow the example of those holy men whose Images we do there behold. So that the worship & reverence which is there given to Images, is given as it were by a consequence, and rather because it may be lawfully given, than because it is principally sought to be given. As for the Idolatry which is objected, we are to understand, that the word is compounded of *Latria* and *Idolum*, and is as much to say, as the giving of *Latria*, or of God's honor unto an Idol. But our Images are no Idols, nor the honor we give unto them is that of *Latria*; how then can it be said that Images are set up to be used to Idolatry?

Besides, for further eviction of a Reformer, that should charge me with Idolatry for reverencing a Picture, or Image, I would before his face break a *Crucifix*, or tear a *Picture* of any Saint in pieces, and throw the pieces into the fire; and this not out of any contempt or scorn of what the Crucifix or Pic-

ture repreſents, but to ſatisfie him that I gave them only an inferior relative kind of honor, and uſed them as helps to my memory; and then would ſhew him the Council of *Trent*, *Seſſion* 25. in theſe words:

Images are not to be venerated for any Virtue or Divinity is believed to be in them, or for any thing that is to be petitioned of them, or for any truſt or confidence that is to be put in them, as the Gentiles did of old, who repoſed their hope and truſt in their Idols; but becauſe the honor that is exhibited to them, is referred to the Prototypes repreſented by them, &c. Thus far the Council. And who can be ſo ignorant, or malicious, as to ſay this is Idolatry?

¶ Thus much have I thought good to add in this place, for the inſtruction of the ignorant and unlearned people, who uſe to ſtumble at the Doctrin *of the worſhip of Images*, becauſe indeed they underſtand it not. And what is ſaid for the worſhip of them, may alſo ſerve for the lawfulneſs of making them, ſince the one ſuppoſeth the proof of the other.

L.

That no man hath ſeen God in any form, and that therefore his Picture or Image cannot be made.

COntrary to the expreſs Words of their own Bible, *Gen* 3. 8. where God appeared unto *Adam*, *walking in the garden of Paradiſe*, in a corporal form; and *Gen.* 28. 12, 13. to *Jacob*, *ſtanding above the ladder* whereon the Angels aſcended and deſcended. For we muſt know, that it is only the outward ſhape and form of the thing which is expreſſed,

ſed, either in this, or the like Image, and not the inward ſubſtance thereof, which is not poſſible for any Painter or Carver to expreſs; which, tho' it expreſs not all that is therein, yet that which it expreſſeth is a truth; and thus may God be expreſſed to us. Yea, why may not God be expreſſed by Picture or Image in the ſame form and manner wherein he hath manifeſted himſelf to mortal eyes?

Exod. 33. 11. God appeared and ſpake unto *Moſes face to face*, as one man ſpeaketh to another. To the Prophet *Iſa.* 6. 1, 5. *ſitting upon a Throne.* To *Daniel* 7. 9. *ſitting, wearing garments, and having hair on his head like pure wool.* How then can any wiſe man doubt, but that that thing may be lawfully ſet forth or expreſſed in an outward Image, which neceſſarily muſt be conceived by an inward?

1 *Kings* (we 3.) 22. 19. *I ſaw the Lord ſitting on his Throne, and all the Hoſt of Heaven ſtanding by him on his right hand, and on his left.* But perhaps they will ſay, that God commands us to hear his Word, and the Hiſtories which ſpeak of his Apparitions, but not to paint them. I anſwer, that ſeeing we learn by our eyes, as well as by our ears, there is no reaſon why that may not be painted before our eyes, which may be preached to our ears. Again, ſeeing we may find the aforeſaid Viſions and Hiſtories in the Bible, why may we not as well ſee them painted in Pictures, as written in a Book of white Paper?

LI.

That bleſſing, or ſigning with the ſign of the Croſs, is not founded on Holy Scripture.

CONtrary to the expreſs words of their own Bible, *Rev.* 7. 3. where one Angel ſaid to four other Angels, *Hurt not the Earth, neither the Sea, nor the Trees, till we have ſealed* (we read *ſigned*) *the Servants of our God in their foreheads.*

Again, *Mark* 10. 16. *And he took them up in his arms, put his hands upon them, and bleſſed them.* Therefore ſigning and bleſſing is founded in holy Scripture.

Luc. 24. 50. *And he led them out as far as to Bethany, and he lift up his hands, and bleſſed them.* Therefore, *&c.*

¶ See the Fathers that affirm the ſame, *Dionyſ. Areopag. cap.* 4, 5, 6. *Eccleſ. Hier. Tertull. lib. de corona milit. Origen in Exod. cap.* 5. *hom.* 6. 5. *S. Cyril Cat.* 1. *S. Baſil lib. de Spir. ſanct. c.* 37. *S. Chryſ. hom.* 55. *in Mat. c.* 16.

LII.

That the public Service of the Church ought not to be ſaid but in a Language that all the people may underſtand.

CONtrary to the expreſs words of their own Bible, *Luc.* 1. 8. *And it came to paſs, that while he executed the Prieſts Office before God, in the Order of his courſe according to the cuſtom of the Prieſts Office, his lot was to burn Incenſe in the temple of the Lord; and the whole multitude of people were praying without at the time of Incenſe.* Where it is to be noted,

1. That

1. That this was then the common cuſtom. 2. All the people were without, and the Prieſt within; how then did they underſtand him? Therefore the public Service of the Church may be ſo ſaid, as all the people underſtand it not.

Levit. 16. 17. *And there ſhall be no man in the Tabernacle of the Congregation, when he goeth in to make an attonement in the holy place, untill he come out, and have made an attonement for himſelf, and for his houſhold, and for all the Congregation of Iſrael.* Therefore, *&c.*

I ſhall not need to produce the Authorities of Fathers for this point, when the practice of the whole Chriſtian world, for theſe many hundred years together, hath been directly contrary to our Reformers herein, againſt which to diſpute (as *S. Aug.* ſaith) were inſolent madneſs. See the *Rhem. Teſt.* p. 463. But againſt this they will object out of Scripture this their moſt probable place, 1 *Cor.* 14. 16. *When thou ſhalt bleſs with the ſpirit, how ſhall he that ſupplieth the room of the unlearned ſay Amen at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt? For thou verily giveſt thanks, but the other is not edified.*

Hereto I anſwer, that there be two kinds of Prayer, or giving of thanks in the Church. The one *private*, which every man ſays by himſelf alone. The other *public*, which the Prieſt ſaith in the name and perſon of the whole Church. As concerning *private Prayer*, no Catholic denies but it is very expedient that every man pray in his own Tongue, to the end he may underſtand what he ſays; but

for

for the *public Prayers* of the Church, it is not neceſſary that the common people underſtand them, becauſe it is not *they* who pray, but *the Prieſt* in the name of the whole Church. For as it was enough for the people of the Old Law to know and underſtand that in ſuch a Sacrifice conſiſted the Worſhip of God, altho' they had not ſo clear an underſtanding of every thing that was done therein (as hath been ſaid:) even ſo in the New Law, when the people aſſiſt at the Sacrifice of the Maſs, acknowledging thereby that God is worſhipped, and that it is inſtituted for the remembrance of Chriſt's Death and Paſſion, altho' they underſtand not the *Latin Tongue*, yet are they not deſtitute of the utility & fruit thereof, beſides the help of the pious Ceremonies therein, which do inſtruct them in the whole.

And indeed this place by them alledged ſerveth nothing to the purpoſe, but rather againſt them, ſeeing it proves that the common Service of the Church was not then in a Tongue which every man underſtood, but in another Language, which was not ſo common unto all. For S. *Paul* ſaying, *How ſhall he that ſupplieth the room of the unlearned ſay Amen at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt?* ſhews that ſuch giving of thanks was not accuſtomed to be made in the vulgar Tongue; and requires, or rather ſuppoſes, that in the ſervice of the Church there ſhould be ſome other to ſupply the place of the unlearned, that is, one that ſhould have further underſtanding of that Tongue in which the Service of the Church is ſaid. But had

had the Service been in the vulgar Tongue, there needed no man to have supplied the place of the Idiot, that understandeth not. So that S. *Paul* shews most clearly, that such Service was not exercised in a vulgar Tongue, but in another which was not common to the whole people, (such as the *Latin* Tongue is now in *England*, as also throughout the whole *East*) and yet was not in the contrary extreme, that is to say, wholly strange, or utterly barbarous.

And seeing our Adversaries have this place continually in their mouths, & thereby deceive the simple people, I would have them to know that this Text of S. *Paul* is greatly perverted by the Reformers themselves. For whereas the *Greek* and *Latin* Text hath, *He that supplies the place of an Idiot, how shall he say Amen?* the Ministers of *Geneva* in many of their Bibles, have turned the same most deceitfully and maliciously thus: *He that is an Idiot, how shall he say Amen?* As if there were no difference betwixt *an Idiot*, and *he who supplies the place of an Idiot.*

Moreover, the Thanksgiving to which S. *Paul* saith, *Amen* should be answered, is not at all practised in many of our Reformed Churches, where neither *Idiots*, nor *those that supply the place of Idiots*, do answer *Amen*, as S. *Paul* willeth, seeing they have altered *Amen* into *So be it*, which is plainly repugnant to his meaning, as also to the practice of the whole Church. For they cannot say for their excuse, that S. *Paul* wrote to those who spake in the *Hebrew* Tongue, (for *Amen* is Hebrew) since he

he wrote to the *Corinthians*, who had their publick Service in *Greek*, and not in *Hebrew*: A main Argument that the word *Amen* ought to be retained in all Languages, as it hitherto hath ever been amongſt all Chriſtians before the days of our Reformers, inſomuch that the moſt learned S. *Auguſtin* writes, *That it is not lawful to turn* Amen *into any other vulgar Language, without the ſcandal of the whole Church. Aug. Ep.* 118. & 2. *de Doct. cap.* 20.

To conclude, I cannot but much marvail at the ſimplicity of the common people, who notwithſtanding the great light of their Reformed Goſpel, ſee not the looſeneſs and vanity of this their Leaders cavil. For neither the Maſters or Scholars are ſo ſenſeleſs, I hope, as to ſay, that their own Service, conſiſting partly of the *Pſalms of David*, (the hardeſt part of all the Bible) and partly of Leſſons taken out of the Old and New Teſtament, is underſtood of all the people preſent thereat; ſince the greateſt Divines that ever were, durſt never ſay ſo much of themſelves. How wrongfully then do they wrangle with us about this matter? But perhaps they will ſay, that tho' the ſimple people underſtand not the hard places contained in the Pſalms and Service, yet (to their great comfort) they underſtand at leaſt ſome part thereof: The ſame ſay we of our Maſs, and of our ſimple people who aſſiſt thereat. And ſo I conclude as I began in the Title of this Book, *By thine own mouth I judge thee, naughty Servant.*

A Table of the *Controverſies.*

1. Of the Rule of Faith. Page 1
2. Of the Judge of Controverſies in matters of Faith. 4
3. Of the Scriptures difficulty. 6
4. Of Traditions. 8
5. Of the private Spirit. 10
6. If St. Peter's Faith hath failed. 12
7. If the Church can err. 13
8. Of the Churches Viſibility. 15
9. Of her Univerſality. 17
10. Of her Unity. 19
11. Of St. Peter's Headſhip. 20
12. Of a Secular Prince's Headſhip. 25
13. Of Antichriſt. 26
14. Whether none but God can forgive ſins. 28
15. Whether we ought to confeſs to none but to God. 30
16. Of Pardons. 31
17. Whether the Actions and Paſſions of the Saints are profitable to us. 32
18. Of works of Supererogation. 34
19. Of Free-will. 35
20. Of keeping the Commandments. 37
21. Of Faith and good works. 39
22. Whether good works are meritorious. 41
23. Whether Faith once had cannot be loſt. 42
24. Of God's inevitable Decree who ſhall be damned, and who ſaved. 43
25. Whether we ought to aſſure our ſelves of our Salvation. 45
26. Whether every one hath his Angel-keeper. 46
27. Whether Angels pray not for us. 47

28. Whether

28. *Whether we may not pray to them.* 48
29. *Whether they can help us, or not.* 50
30. *Of Saints Apparitions.* 51
31. *Whether they know what passeth on earth.* 52
32. *Whether they pray not for us.* 54
33. *Whether we may alledge their merits in favor of our selves.* 56
34. *Whether we may not pray unto them.* 58
35. *Of the Relics of Saints.* 60
36. *Of hallowing of Creatures.* 62
37. *Of the necessity of Baptism.* 63
38. *Of Confirmation.* 64
39. *Of the last Supper.* 65
40. *Of receiving under one kind.* 68
41. *Of the Sacrifice of the Mass.* 69
42. *Of Extreme Unction.* 71
43. *Of Holy Orders.* 72
44. *Of Religious Vows.* 75
45. *Of fasting, and abstinence from meats.* 76
46. *Of* Limbus Patrum. 78
47. *Of* Purgatory. 81
48. *Of making Images.* 84
49. *Of worshipping Images.* 86
50. *Of making the Picture of God.* 92
51. *Of blessing with the sign of the Cross.* 94
52. *Of Service in an unknown Tongue.* Ibid.

FINIS.